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NGU

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Ngweni. # UBUNGANE.

Umfazi wokuzala isoka nqgangi waseLo ekho, ngaye uzele uMapele. Owokuzala inKosi ube eyintombi kaTshoba.

Kuthiwa intombi kaNgxabani iye yamxabisa kakhulu uyisezala.

Yayiba ngapheka ntwana inandiphekayo ubone ngayo se iyithwele iyisa kuye, kwabehle kwacaca okokuba yiyo egcine isisu sakhe kunabanye oomolokazana.

Onguwumbi, obe ebonela oku uvakele ethetha esithi "Le nto yoba nesiphumo sayo." UMhlekazi ukhawuleze wayi thabathela phezulu nakunentombi Le izekwe ngenggqwaqwa.

Ithe Le ntombi mhla yazala yatsho amawele, inkwenkwe nentombi.

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

esebuhlungwini obukhulu esithi, "Nobulela kambe apho kunyana wam ngokundibikela oku. Notsho kuye, nithi, ndilusizi ngokububa kwakhe lo molokazana. Maze nithi ndithi, namhla nje ke luzelwe "uZipho Lokudweba—'Lokukpwempa' ama Hlubi." "Naantso ke namhla ivela into endaye ndikade ndiyixela."

Uvele watsho lowa onguwumbi Abathunywa bona baye bajika bafika balithetha eloKumkani, kuloko unyana uwe ngeendlebe kwaakuphela, akenza nelimdaka.

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 kakhulu, ngoko

ke ndibe ndinqwenela ukunga unyana lo wayo imzeleyo angaba yintloko yohlanga, ukuze ubunkedama bakhe bungacaci."

Asingi singanaba ukuzingela imfihlakalo ezi be ziguqiwe; kodwa sakujonga sifumana ngathi le ntombi kaNgxabani ma kube yiyo eyayikhe yanakanelwa ebukhulwini nguBungane, ama kabe ke uthe unyana akunganelisiwa yiyo kwa Cingwa ngale kaTshoba.

Isizathu esi sixeliweyo nguBungane asiwanelisanga umxhelo wamaphakathi. Kulo olo luhlu lwamaphakathi akhe kube kukho isigcajolo sodidi oluphezulu, umfo wakwa Xaba uMpophoma obeyinduna enkulu nomceebisi wenKosi.

Ngathi noko yena umé ngaku kumkani ma lungana nale ntetho.

Kuthe kungekabi thuba liphi, yazala inkwenkwe intombi

kaTshoba. UMthimkhulu undulule abathunywa nje ngezolo nayizolo elinye. Namhla babekunye nendina yakhe uGenda into yakwaNtlapho, ukuba baye kubikela uMhlekazi.

Bathe bengekade bafike nasenkundleni, uGenda wabona umhlotyana owenziwe isiganga, wema phezu kwawo ngeenyawo zombini, wandule ukukhwaza wathi, "Ndludaba kumkani!

Namhla size kukubikela ukuthi uDlomo ophezulu oyinkosi yamaHlubi jikelele uzelwe ngentombi kaTshoba." UBungane uthe, "Ndibikelwa okwesingaphina? Andibi ndalithetha elam, ndathi lukho uZipho lokudweba amaHlubi? Phindani umva, nithi apho kunyana wam, uLuzipho lowo kothiwa kuye ngu-Masindilizwe ngoku."

UBUNGANE

UMthimkhulu uve engeva, esithi, inKosi nguDlomo, kuba unina elotyolwe ngeenkomo zesizwe.

UMpangazitha uthelele ngakuMthimkhulu kwa nento eninzi yamaHlubi.

UMthimkhulu uthe akafanele uyise ukuba ma ibe nguye ombekela inKosi, naye ixesha ngokulelakhe, wobeka mnyakana kwaza kwathini. Waye uMthimkhulu nenxalenye yesizwe ingamvumi uLuzipho ngezi zibakala:-

(1) Unina kaLuzipho akapolelwanga nkomo zasizwe.
(2) Unina kaLuzipho akantombi yanKosi
(3) Ema Hlubini akukho nKosi yakha yaliwele, iwele linomsindo alingephathi sizwe.

Inkosikazi unina ka Bungane ume ngakunyana wakhe.

UBUNGANE

Kuthe kanye kulo eli thuba kwaqondakala okokuba iindlebe zabantu zithanda ukubetha-bethana ngolu lwandile. Bakho aaba be se bethababathekile bemka kanobom nelizwi lo Kumkani, besenziwa kukumoyika, kuba kaloku kwaye kungeli xesa imiqondiso yakhe ngeento abe sakuzilawula nasurabula ngazo zibe ziqala ukubonwa zisenzeka, nesizwe sisiphakamisele amehlo.

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

Imbutho ka Mthimkhulu ngu Duba ozalwa yintombi ka-Sibenya wakwa Tadebe u Njomose.

Mhlenikweni yeza kwendiswa

Le ntombi ngamaTadebe, eza neqela LasemaVundLeni, eLathi ngokubambe zeLeka kwaBungane aLaba sanakana ngokubuyela kwa-Ngobizembe.

Izinto zikhe zema ngolu hLobo ixesa eLithiLe kungekho nququlo.

UGodongwana kwaBungane

UJobe inKosi yakwaMthethwa yabe inoonyana ababini, uThana noGodongwana. Kuthe ekwaluphaleni kwale nKosi kwacaca okokuba ise iyimpahla nje engafiyo nengasazenzi imfanelo zokuLawula abantu, bada oonyana bayo bobabini baceba ukuyibulala.

UNodunga kaMakhanya ukhe wayi Luma indLebe inKosi ngolu mingi-mingi. InKosi ikhe yawenza amaLinga okumiseLa

uThana kubuphakamo bobungiyana (bokuphatha), kuba eyinkulu. Uye wamangala. InKosi iyalele ukuba baye kubulawelwa kwindlu 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 alandula ukuba akhe amalama.

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

apho angaziyo. Ugqithe eNkandla waya wafika emantloko omZinyathi kwaBungane emaHlubini.

Lo msi afikela kuwo ngoka-Ngqwaşu. Ubaxelele ukuthi ungoka-Jobe; uphuma kwabaninzi abantu bakayise. Ubalise udaba olubuhlungu malungana nokusinda kwakhe ekubulaweni ngamawabo, uthe esitsho wababonisa inxeba elalisemhlana awalifumana ngaloo mhla mbi kunene; ebuya ezixela ukuthi igama lakhe ngu Godongwana.

UNgqwaşu uye wabikela uBungane ngaye lo mfo oza neendaba ezihlasimlisa umzimba. InKosi iyalele ukuba eziswe kuyo, kodwa aqale anyangwe phambi kokuba adibane naye, kuba nanku 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 iba á Lithi ngaye;- UTshaka uman' esithi, "Baba, ndizokubusela ubukhosi!!"

Le nto ifike icace ukuba uGodongwana akazanga walixela igama Lakhe kwaBungane, koko athe unguumntwana wenkosi akathetha nto yimbi. Ude athi uBungane ngenxeni yokuthukuthezeLelwa nguye, "Mntwanam, nyuka Le ntaba, ngaphezuLu kwayo wofumana kukho imazi yenkomo, ma ze uyisenge, uLuzise kum ubisi Lwayo." Unyukile umntwana Lowo wenkosi, uye waqubisana nengonyamakazi, waguba kukoyika.

Yek'oko isantya sokujika! 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 kwelakowabo.

Kuthe emva kwexesha elide kwavakala okokuba ikho inkosi edumileyo kwaZulu egama lingu-Tshaka. 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, makaye aphuthume amathole engonyamakazi amabini eze nawo ephila kuye, agxothe unina uya kwanduluʼ ukukholwa ukuba ngokaJobe.

Waya wafika okunene

ingonyamakazi ikho namathole ayo.
Wawabamba, unina waqquma ngumsindo, naye wavuka kangaka.
Weza nawo kuKumkani. Waye ngaxhobanga lutho, koko waye nyanqiwe ngeyeza 'Lamakhosi' ukuze abe nesithunzi.
Uthe akubonwa nguKumkani efika nawo, wakholwa ukuba ungunyana wenkosi. Wanyangwa kwa ngalo elo yeza, wabuya wawabuyisela.
Uthe xa sel'ebuyile wand' ukuxhelelwa inkabi yenkomo emhlophe ese yalupheleyo, sel'entsuku ntathu ekomkhulu, kodwa exhalabile, kuba ngathi kukho abalande ekhondweni lakhe.
Ingekopheli njalo inyama yaloo nkabi abeyixhelelwe wahamba, wahamba kwada kwathi nqelingeni waya kugaxeleka eRini-Grahamstown apho aqqibe ixesha elide khona.
Uthe xa abuyela kwaMthethwa, wabuyela se lekhwele injomane-ihashe

ephethe nompu.

Ingxelo yasemaHlubini malungana nokusengwa Kwengonyama-kazi ngathi iyintsomi. AmaHlubi aye ngenakho ukuyeka ipamncwa angalibulali lisenza umonakalo ebantwini nasemfuyweni, kanti alilindisele ukubusisa aabo Gazelē ukuza kubusela ububkhosi.

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

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

(2) Akabanga ntsuku ntathu kwaBungan, akungethi kunjalo aye eTini aze ahlale ixesa elide apho, kanti kuse nokuthi xa abuyela kwa Mthethwa abe esalikhumbula igama lika Ngqwaşu. Kucace intō yokuba

wahlala ixesha elinobomi emaHlubini.
Xa ayayo eTini, kutheni angamveli iloyena mntu Mhlophe owaye naye khona. Akukho myaniso ingasitsalela kwinto yokuba kwathi xa asuka kwaBungane waya emaXhoseni.

Isithuba ukusuka emZinyathi ukuya eTini side ngokungummangaliso. Akukho mntu ungalufezayo uhambo olungako, eyedwa engazi apho asinga khona.
Kuthelekelelwa ukuba uGodongwana ufike emaHlubini ngomnyaka we 1805, iTini yona ma kube isekwe ngowe 1811.
Ingxelo yomfundisi u Bryant ithi, uDingiswayo ufike kwaBungane waangumalusi weenkomo, fanel'ukuba waye ngeyedwa.
Uthe ngomnye umhla esendle apho waanesibindi sokubulala ingonyamakazi eyase yeenze umonakalo obanzi ezinkomeni.

UBUNGANE

Uze namathole ayo omabini.
Ube ke uya busiswa ngenxeni yesi senzo sobukpoti. Le yona ke into iyavakala.

Thina sithi uGodongwana ogama limbi lokuphanza libe lingu Dingiswayo, waliƒiya elamaHlubi wasinga ngasenTla-mPuma. Fanel' ukuba kolo hambo lwakhe wadibana nabahambi abaMhlophe abangababapwebi okanye abahlola ilizwe. Wakhukuliseka, yekoko ukusinga ngapha nangapha ekunye nezo zihlobo zakhe. Olu hambo lwahanjwayo yile nkosana, lwalungaziwa kowabo kwa Mthethwa.
Wabalisa ngalo ekufikeni kwakhe kumawabo; kuloko lwabuya lwavakala ngokwentsomi kuba akukho owabala ulutho ngalo. Lo nalowa umbali, ubalise oko athande ukukuthelekelela ngeyakhe imbono malungana nokubadula kwale nKosana.
Ngathi gxebe sokha siqhube

okwethu ukubona.

Phakathi kwaabo bahambi baMhlophe asitsho ukuthi bonke baphelela ekubeni zizibadu-badu; bambi kubo ma kube babuyela apho bebevela khona.

Kwakuse nokwenzeka ukuthi uGodongwana aphelekane 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 wabonabayo kakuhle xa amabutho aaba Mhlophe athambayo, waza ngoko waanengqondo yokuyiqcina yonke into awayenzayo loo madoda, kwade kwanga kudlulisile kwiindawo eziphathelele kwicala lomkhosi, ezo naye wayenga angazazi. Kwaye kunjalo nje yayi ngamsithelē kuyaphi into yokuba unobukhosi anabo emva lee

kwelakowabo, ekwakufuneka ebuyele ekhaya ukuya kubuBanga.

Wayedlala ngokuphuma nabahlobo aabo bakhe bahamba-hambe phakathi kwelizwe babuye babekise amabombo ekhaya eDelagube kuhanjwa ndawo nye.

Kukhe kwathi ngelinye ixesha ese koku kubadula waqubisana nabanye abahambi abaMhlophe. Aaba bona be bekhwele amahase bevela ngembonakalo kwelinye iphundu lelizwe. Bangaba mhlawumbi bebevela ngaseKapa, kuba kaloku ngathi kube kungeyilo mahase apho eDelagube.

Le ndawo siyi cingela ukuba kungasentsona-langa kwelamaSwazi.

Mhlawumbi kumalunga nale ndawo athe wevava amape okuba ixhego elinguyise uJobe labuba.

Zininzi izinto awaye se nakho ukuzenza uGodongwana akuba eluwile udaba lokonakala kwendoda leyo

engiyise; kukho ukubulala omnye lowo wabapwebi andul' athababathe ihafe lakhe kwa nezinxibo akhwele agoduke kukho nokuthi ngandlela yimbi aliibe ihafe kwa nezixhobo ngamacebo athile azimele emke.

Phofu noko asingemthababathi ngaloo ndlela imbi kangakho.

Mhlawumbi kufanele ukuba wazixelela izihlobo ezo zakhe ngolu mingi-mingi aluviléyo, zaza ke ngoko ngokomhlobo zamnceda zamnika ihafe nompu; ukuze abenakho ukulufeza msinya uhambo lwakhe xa agodukayo, azihlanqulele ngaloo mpu emapamncweni nase zitshabeni zakhe. Kungenjalo zibe ezifmpahla zazése zilunge kuye kwanini.

Okunene weenje njeya u Godongwana ukusinga kwelakowabo kwa Mthethwa

Ekufikeni kwakhe kowabo kwanga kufika udubi lusiza nomtshakazi.

Wayekhwele isilo esingenampondo

injomane(ihase), abanye Gathi waye mabini, ephethe umpu, mhlawumbi ne kpele ma kube lolikho. Ngathi waye ngeyedwa. Kufanele ukuba nezinxibo zakhe zazi zezo zasemzini.

Sicinga ukuthi nasentethweni yezo zihlobo zakhe waye khothule kakhulu ekuyazini, kuba waye sondele kwishumi linantlanu leminyaka wemkayo kwelowyise, ehamba kwesi singenantsika.

Mhlawumbi iminyaka emithathu okanye emine wayiqqiba ekwaBungane, waza eyona mininzi wayichitha esekuhamba-hambeni naba Mhlophe.

Mhla wafika "kwelakowabo" uye wee nqqo wasinga kumzi wesihlobo sakhe uMbanqambi. Uthe esemi njalo phezu kwezoo ntatyana zezo zihlobo, wathetha izibongo zakhe abesakwaziwa ngazo okuya waye ngekemki. Bamazi okunye akuwelisa inxeba lomkhonto awalifumana

ngolwaa suku babe yokubulawelwa kwindlu abolala kuyo ngokomyalelo kayise. Uthe igama lakhe ngoku nguDingiswayo, kuba kade ehamba phakathi kwezizwe engenakhaya.

Ngalo eli xesa kanye uMawewe lo ka Jobe nguye awaye lawula abantu bakayise imiThethwa. UDingiswayo wasithatha isihlalo sobukhosi kuye ngezikhali. Yinto leyo eyatsho uMawewe wabangazeka.

Kumabutho akhe wafaka ijapa likaSenzangakhona uSikiti ogama limbi linguTshaka. Ebo bunkungele wayeze nabo uDingiswayo, wabufunzela uNodumehlezi kaMenzi, othe kwa oko wabehle wazibonakalisa okokuba unethongo lemfazwe. Eloo hafe okanye loo mahafe afa kuba akuwakali nto ngenzala yawo. Naloo mpu ma kube waphelelwa ziimbumbulu, waqgola kukusoloko exhonywe emsini ungasetyenziswa nje ngoko kube

kufanele. Phofu ngendawo yokuba uDingiswayo athe wathubeleza phakathi kwezizwe ezingaziwayo kowabo; loo nto yabangela ukuba kude kuvele ikposoba Lenkpwebi phakathi kwaba kwaMthethwa namaDelagube.

Kukho nto engazanga yaqqola mhlawumbi yabanga kuDingiswayo, yile awayibonayo koloo hambo lwakhe, yokwaakha amabutho okulwa ojisise ngawo.

Esaa sighamo semfazwe sanchanyulwayo nguTshaka kaMenzi kwathi sakuba siduBulel' entweni, Laqala Lee saa ngabantu lonke ele Afrika eseZantsi. Laphalala igazi, kwamiwa iindawo ezingazanga zamiwa ngaphambili, izizwe zaaziintsali. Bambi Baphalala baya kuzifunela imihlaba nobilkhonza kwiinkosi zamanye amazwe angama nale ngozi.

Ingqulo eyabakhoyo kwa-Mthethwa nakwaZulu yoomisa amathe,

UDingiswayo waxhelelwa inkabi emhlophe yeenkomo emaHlubini mhlenikwezeni waye zokubusela ubukhosi; kanti ukweenje njalo oku yayi kukubopha iqhina lokuba akusayi kuze kubekho sikhali siya kuvela kwaMthethwa okanye kwaZulu size kubulala amaHlubi.

Imisebenzi kaDingiswayo ubukhulu bayo siyi yekela kwaba kowabo.

Ngoko ke siyansiya apha;-

"UNgqwaba-ngqwaba, yemka naye,
Uyi yenga ngani na?"

UmLungu kwaBungane

Mayela nomnyaka we 1808, embindini weli lomZantsi Afrika,

kwakholisa ukubonwa kuzula abantu bolunye uhlanga. Le nto yokuhanjwa kwelizwe ngabasemzini ngathi yeyoluntu lonke.

UNompumza, iZotsho, siva okokuba wakha wathunywa yinkosi yakhe emaXhoseni, enduluka kwelakowabo emZimkhulu, ukuya kunghina kwelo ngoVuko lwabafileyo; kuba kaloku lwalukho lona ulwandile olwaluman' ukuwakala kwezoo zizwe zaseNtla luvela ezantsi ebuNguni lokuba abathe bafa kwelo bahlala, bahlale kwelabafileyo babuye bavuke.

OoMvundlela noGocini bakha bawunyathela umhlaba bada baya kugaleleka emaXhoseni. UMwali kaNtsele yena wabekisa amabombo eluSuthu. Bonke aaba bantu babe nababathile bamawabo aba baphelekayo.

Uhlanga oluMhlophe nalo lube lungahluke kugaphi kwelabaNtsundu

mayela nale ndawo. Bonke babekhe bakambe nangabodwa kungekho ngozi bayi phakamisel' amehlo. Mhlawumbi ~~ikha~~ ikakhulu bebesenziwa kukuba babevela kwelo Lingenabutshaba nabugebenga, Linozolo kuphela.

AmaHlubi La, uje ngesinye segizwe zakwaNtu, ayekhe aphokole azale umntwana obala Limhlophe kunzi othile, kuthiwe ukubizwa kwakhe yinkawu. Umntwana onalo mbala asikukho nokuba ubecekiseka ebantwini.

Ngawo Lo mnyaka use uxeliwe we 1808, kwabonwa kufika ngebago kwaBungane umntu obala Lifana kakhulu neleenkawu ezi zazikhe zibonwe zizalwa apha naphaya ngabathile kumaHlubi. Bambi bathi babe babini, ingamadoda, behamba ~~nenggege~~ emhlophe, benemipu kwa namahase, bephethe into eyayifana namakhasi La ekhowa.

UBUNGANE

Lo mntu ube ahlukile ngembonakalo kwezoo nkawu babemfanisa nazo ngezi ndawo.

Iinwele ezi zakhe yena zazifana kakhulu nobudembu obu bombona omtsha, zinomkhitha zithe yamba zingadlathukanga, amehlo ebukhali, impumlo itsolile, neendlebe zichophe kakuhle. Ibala lakhe licacile lingaxwelanga.

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

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

Le nto yodwa yaba sisizekabani sokuba indwetyelwe ngababathile. Yaba nguMhlekazi uBungane yedwa owabonwa eqhogene nayo ngendlela

engaziwa bani.

Side kambe sifumane sicinge ukuthi 'mhlawumbi ngu Godongwana owathi xa babe kwesikaBadakazi nale ndoda wayi cebisa ukuba iphambukele kwikomkhulu lama Hlubi, apho iya kwamkelwa ngobubele; ngokukhumbula imbeko awayi-nikwayo okuya waya kubusela ubukhosi khona.

Le ndoda yayi komkhulu apha ke, yayinakho ukubulala inyamakazi imgama ngalo mpu wayo. Yayiye ivule laa nto ifana nekhowa (incwadi) iyiphetheyo iman' ukwalatha esibaka-bakeni ithethe loo ntetho yayo isisintsompothi.

Lo mfo wayethiwe jize ngezipho ezininzi; nobuggipa bakowabo babu-kwa lapha. Waba nakho ukuphilisa idolo le nkosi elalinethumba; no-Bungane ngokwakhe wazuza enye inggqondo ngokuhlala nale ndoda

iMhlophe.

AmaHlubi asikuko nokuba aphosana nesipho esikhulu kunene esasibalwe kulo ncwadi, ngokuba angavani ngentetho nolo ndoda; ekucacile okokuba yayifiye amawabo izelē ukuza kufumayeza amaHlubi ngezeZulu.

Emva kwethuba elithile kuthiwa le ndoda yaqqithela kwaMaqhubela.

Бakho kambe aaba kwakuthiwa ngabakwaMaqhubela bakwaMasoka.

Phofu ke nokuba singenakuqinisekisa sicinga ukuthi aaba kuthethwa bona ngamaTadebe. UMaqhubela lo uzalwa nguMjoli ka Ngwana, unina nguGubela weSigubudwini intombi kaNtsele. Laa maTadebe ka Maqhubela ayemi ngaselu Ndini (Drakensberg). Amape wona avela kwelakwaNtsele aye man'ukufika kumaTadebe phaya, okuba ukho umfo okhoyo kwikomkhulu lamaHlubi,

othetha ulwimi olungaziwayo emaKhubini; nophikele ukwenza izimanga ezi zodwa nemiqondiso. Bathe bakuwa ukuba le ndoda yiyo kanye eyayi kwaBungane, baothuka, bathi ngahle ize kubona ubuze belizwe labo.

Kuthe zisaphithizela njalo izinqgondo zabo, waya ukhula ngokunye wona umoya wokuyipanela ngobuntlola. Noku ke kuzakuhla intlekele.

Bayi ngqinga indlu eyayi lala kuyo; bayijikelezela ngezithungu zencha, bandula ukuthungela umlilo.

Kwale ngokukodwa nje ukuba ilangatye lidle amaqqabi suka kwaakho nto ibonakalayo inyuka ivelela ngaphezulu kwalo, naloo ntsinyela yomsi, isimo sayo siyelele kwesomntu. Kuthe xa esi siqu siphezulu siseso simanga, kwavuka ughuithela olungazanga lwabonwa lunjalo ngaphambili. Kwatshayeleka yonke into kuloo mzi yatshiselela kuwo

Loo ndoda ilungileyo. Izindlu, amadoda, abafazi, abantwana, izinkuku, izinkomo, izimbuzi namatye okusila akazanga abuya abonwa apho aphoswa khona luqhwithela.

Emva kwesi senzo sibi kangakanana, ilizwe lonke lase Natala labethwa ngendlalakazi enkulu kunene uMadlathule. Phofu kukho abanye ababalisi abanje ngooBryant abathi le ndlala yaandulela esi siganeko kwiminyaka emihlanu engaphambili.

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

Lo mfo ke waye amahlubi esithi yinkawu yayi ngumLungu unwele nozwane. Eyona nto

iyingxaki kukuba akukho namnye kumawabo osalikhumbulayo igama lakhe. Kaloku bonke abeLungu ababe nduluka koomaKapa nakweminye imizi eyayime elunxwemeni lolwandle besimka ngendlela yokuya kuzingela iinyamakazi nokuhlola ilizwe babesaziwa. Lo yena alifumaneki igama lakhe tolo luhlu; nama Hlubi akazanga amazi ngethuba lokungaqondani ngentetho. MhLawumbi walixela kuwo igama lezwe lakowabo.

UKuFa kuka Bungane.

Ukufa kwalo Kumkani kokudanisa kunene, nenkcazelo enikwayo ngako isuka itsho iindlebe zibetha-bethane. Ababalisi beli bali basuka bawe ngokuwa; ize emva koko ungayazi eyona ungabamba yona. Kukho abathi

elaa thumba lolisedolweni loKumkani akazanga woliphilisa laa mLungu, baye bengatsho nokutsho ukuthi wayekhe waakho umLungu emaHlubini. Eyona bathetha yona bathi emva kwexesa elide nozolo ebaphethe abantu bakayise, wehliwa sisifo sethumba edolweni. Le nto yatsho wasisigogo esingabanga nakho nokundwendwela iindawo ezimgama ezazimfuna ngeengxaki zazo. ~~Ku~~

Kukoba buthuba kanye ekuye kwavela maHlubi athile athi inkosi ayisifeli iggityelwa ngunyana oyindla-lifa yayo.

Sitsho sithi yayi ngabalahlekisi aabo 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.

UKunyanga inKosi oku sukuba ikukuyenza ibe nesithunzi. Kuya fumaneka ukuba siso kanye esidala ingozi. Iinkosi ezi ke zibe zibulalana ngokusithana ngazo.

Uthe ke Lakuggiba ukumLungisa, wawuSiya umzi wakhe eZimbutho, yekoko ukusinga ekhaya komkhulu ukuya kuLungiza Loo mkhuhLane.

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

AbatShoyo bathi uTShaka naye ngexesha Lakhe waye nayo induna yenja yeli gama.

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

Inkoliso yamathubi athi laa mazwi ase lulwandile naramhla oku awezifwabulo, uBungane wawawisa ngolu suku.

Umfundisi u Bryant unika le ngxelo:— "Laa mLungu wafikayo komkhulu kwaBungane wanika uKumkani umpu kwanencwadi leya. Wajikeleza imizi ethile engena kwizindlu ngezindlu efumayela ngokwa laa mhlobo wakhe, ephatha kwalatha esibaka-Bakeni. Asikukho nokuba saboothusa abantu esi senzo.

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

UBUNGANE

Ufike wabona ndawana ithile ebundulana wazibeka khona wazimela engekude nekomkhulu lamaNgwane. Uthe ebambile ke wathetha la mazwi, "Matiwana! zilungisele ukufa, kuba akuyi kuliбona elangomso." Kwa oko wabamba isichukumiso, suka wadudума umpu. Athe amaNgwane akusiva isandi sawo afiyiselana esiya kulo ndawo esibe sivakala khona isandi. Afike kukho indoda efileyo kukho nompu ecaleni kwayo. Afumana inquBungane uKumkani wamaHlubi, ekucace ukuthi umpu lowo wawujolisa kuye eba uwujolisa kuMatiwana.

Le mbali exelwa ngumfo kaBryant ayaziwa ngamaHlubi.

Aye ngazanga aphela amagezana phakathi kwesizwe esi aye phatha kuthi uMhlekazi lo ubulewe ngamatakane ~~emb~~ embuuzi, esitsho

mhlawumbi ngethuba lokuba wabagqwa sel'ephelile esangqweni lobuhlanti awayevalelwa kubo.

Thina sithi yenye yeentsomi le. Akukho mntu waye ngqathi enyathelwe ngamatakane aqhawuke kuba oko; ngaphandle kokuba ma kabe loo manqina awo aye dyojiwe ngobuhlungu obunamandla ngaphezulu kobo bebufudu-la busetyenziswa ngabaThwa kwiintolo zabo.

Eyona ndawo esingakhe siyitsolise ngaphezu kobu buvilikitshane buswaqiweyo yile yokuba uMhlekazi lo wagqula, wabubaqa; nangani zikho zona iimpawu ezalatha utyeselo lokungongiwa kwakhe ngamaHlubi, kuba nanku afika sel' ephelile kwindawo amfumana kuyo. Ekuyi loo nto ke nebangele ukuba intetho ezi ezingokufa kwakhe jingade zidibane. Eyona nkcazelo iyiyo yofunyanwa kwi "Ntlalo nombuso wakhe.

UBUNGANE

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 bazitahLeda eludakeni. Yiyo Le nto eyabanga ukuba amaHlubi 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 zaseNataLa. Owona msebenzi mkhulu wabantu ube kukwalusa impahla, ukulima umhlaba, neminye imisebenzi

elungele elo xesa.

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

Liqale kaloku ilizwe lasemaHlubini lixinana, akwaba kho ndawo ingemiwanga. Imbongi yakomkhulu ebisoloko yaluse amanyathelo enkosi, ibonela ukufika kwezizwe emZinyathi, neliso layo linqhina umamkelo wazo bubukhosi, ibona nokumiwa kweengingqi neentaba ngabangeneleli, yada yavakala ityandyuluka isithi,

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

Phambi kokuba uBungane afe, ukhe waxela izinto aziboniLeyo ngokwemibono, ewabizele komkhulu onke amaHlubi. Ebiza le mbizo nje, ebesel' ewafunde kakuhle, kunye

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

Uhambise wenje nje, "Ndawo yokuqala, nina maHlubi niya kukhonza amanye amadoda. Eyesibini, iintloko zenu zozalela iintubi kulo lonke; noda nifike kwaNganda-ngophondo."

Ngubani na onokuphikisana noThixo kaBungane? Ngubani na ~~ongeca~~ ongecacelwi lilizwi lakhe?

Ma kavele lowo uliphikisayo awabuthe kwakhona amaHlubi abe sisizwe esikhulu nesinanyanenyo nje ngexesha lakhe.

Ngokwesiko lookumkani baka Ntu, ube sisinyanya ngamandla obuqgi awayenawo. Ebenamandla okuhlisa imvula ngexesha lembalela, ahluthise isizwe sakhe ngexesha lendlala. Abede avakalise uvuyo lwawo amaHlubi athi,

UBUNGANE

"UBungane wenza ngakuningi."

Ebenegunya lokudala ubukhosi bamatshawe. Be kusakuthi ubukhosi benkosi edalwe nguye buhlonelwe ngenhlonelo engasoyi kuze ife. Ngenxa yobuchule bengqondo, nenkutholo yakhe, isizwe samaHlubi saba yinto esaba yiyo.

Ekokubeni ngeemini zobomi bakhe waye khangelwe nje ngonamandla kaNkulu-nkulu ngenxa yokuba kwiintetho zakhe bekuye kuzaliseke izinto awaye zixelile.

Samnqula isizwe akuba sel'efile, ebalelwa ngamanyange phakathi kwamafologu. Phantsi kolawulo lwakhe isizwe samaHlubi sathamsanqaleka ngokonwaba eluxolweni, sikhuselekile.

Ngenxa yobungangamsa bakhe izizwe ezazi lumelwana zaba nesithozela.

AmaHlubi abekholelwe kukuba iinkosi zawo zegazi zibusuba

ubukhosi obu ekhupheni lobutyebi bobukhosi. Yiyo le nto besithi ngoku nje ubukhosi obu baphelayo nje, ityala likwa sezinkosini, zona zasuka zabubokoxela kwezinye iinkosi ubukhosi bazo.

Sabo sikhulu isililo sesizwe mhla wafa. Wazilelwa ngokufezekileyo ngokwezithethe zamanyange. Ngela lamakhonza okumkani Lababawa, lanchwatywa kunye nayo, oku kusengelwa ukuzelaa makhonza ayiphahle inkosi yawo embusweni, kwilizwe elizayo.

Udaba lokufa kwale nKosi yodumo lwahla lwanwenweza kuzo zonke izizwe zika Ntu. Ookumkani neenkosi zezizwe zakhupha izidwangube zazo ukuya kukhuza usapho lomntwana omhle, olubujelwe nguMangangefi. Oku kuhle malunga nomnyaka ibe 1870.

Ngela xa zilamkelayo iliZwi likaThixo, iintokazi zasemaHlubini zibe zisenje nje ukuthetha, xa sukuba

zithandaza, "O, ewe kambe, umkhulu, Nkulu-nkulu, nawe kwelakho ithemba, kodwa akunga ngoBungane.

Amabutho.

Ookumkani basema Hlubini babenawo amabutho okulwa.

Engekazolwa uTshaka aye sel' ekho kade amabutho; nangani kwakungekho nto inkulu ngunjongo ngawo ngaphandle kwegama elo.

NguDingiswayo kuphela owathi ekubuyeni kwakhe ekubaduleni wafika wawanyusela kusiganga sodumo nobuphakamo bokwenza izinto ezinkulu ngawo, ephatha kuwaqeqeshela ngeendledlana ezininzi zokulwa.

Mandulo, amabutho la aye dalwa ngosuku amakhwenkwe aphumayo esuthwini. Elo qela okanye elo butho be lithiywa igama elohlala lisaziwa ngalo sisizwe. Namhlenikwezeni izizwe zifunzeleneyo iwodla ngokubona

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

Ngexesha lakhe kuthiwa nguMakhatha owaye ngumlawuli nomphathi wawo.

Ngawo la ke amanye amagama aamabutho kaBungane;-

INgolamlomo. Eli butho laliphethwe ~~x~~ ngu Ngoyisi.

INgwanyana. Eli laliphethwe nguWezi lo uzala uMsensane noMakhambehlala

INtangeni yayiphethwe ngu-Ntshibongo into kaMsensane, unina yintombi yakwaNkwali.

"NguNtshibongo kaMsensane
U Swaz' olutshay' abantwana.
U Cilo wothango.
Mangula vuk' azibe ke
Magutshwa yinsimbi ebulalayo.
Mathang' az' amahl' alunguzwe yinsimbi
Wena Goduka-bedelile."

EziNye IziNto

UBunga ukhe akavisisana noMhlekazi uBungane ngale ndawo naleya. Wahlaselwa uBunga. Thantse zatshayelwa zonke izikhulu zakhona. Ngathi waye lunge kwaba kwa Dlamini — angqangi.

Kubonwe kufika emdeni wama Hlubi uJabanga lo ka Mpila esima. Kube lithuba elithile bengevisisani no Bungane ngezentlalo.

Ama Mpila amhlasela uBungane amngqinga (amvimbela). Ekumkeni kwawo uMhlekazi wathumela ibutho laalinye elawadla kazelisa latshisa nemizi yawo. Emva koko wawadakhonzisa.

UBUNGANE.

UMabosa into kaSidlayi wakwaHlatywayo wawaluka kunye noBungane. Ubube ngeyomNgakowe 1917, ePhangweni phaya kwaLangalibalele. Okuya umbali wala manqaku waye kambele ePhangweni kowe 1917 wafika kusithiwa se kuziveki ezimbini sincwatyiwe isidumbu sakhe.

Abazalwa ngamnyaka mnye esadla ubomi uBungane ngu Langalibalele into kaMthimkhulu. uNkukuthwayo into ka-Nkunjane iBele, ebesadla ubomi ngowe 1918, no Mqakanya kaMpangazitha.

Ngolandelayo umnyaka kuzelwe u Gqibithole wakwa-Nkwali, uMdlandlamba wakwa Ndlela into ka Siphofuna, uMabona ka Ngalonkulu ka Ntsele no Ngogodo ka Mahanqa (Mapanga).

IziBongo zikaBungane.

+ II

"NguNdLubu zamil' *entundeLweni.
U So-Thondose ngokuthand' amadoda.
UMadoLo-thiyani ngokuthiy' ezind' iintaba.
UMgubel 'onje ngolwandle,
Lona kuze kuse Lugubela.
Topo sako Mbikazi.
Qongq' akahlabani kuhlaban' uMlandakazi.
MLotsa wabo Jikijela.
Iinkomo zehL' emehLwen' amadoda,
Zehla ngendlela yenamba.
UMadLikivan' ~~dl~~ L'izikha li ngomlomo.

+ Oko kukuthi ezi zibongo zezesibini, zikho ezokuqala ezibalwe kwincwadana yezibongo zeenkosi zama Xhosa.

* Apho kuchanyelwa khona.

ISAHLUKO. XI.

UMTHIMKHULU WESIBINI.

Emva kokufa kukaBungane, ubukhosi basala nonyana wakhe uMthimkhulu, owabekwa eBotwe ~~ngoku~~ ngokwezithethe. Elinye igama lakhe ngu Jobe. Ubeyenye yeekumkani ezibe zintle kunene. Ubuhle bukaMthimkhulu be buwamangalisile amaHlubi.

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

Iindawo ezidumileyo ngolawulo lwakhe zezi, inTaba yaseBusi eDundee, eyaseKhuphe neyaseNdimeni.

Ingxelo ithi, mhla uBungane wafa uMpangazitha akabikelwanga, side sanchwatyiwa isidumbu engaziswanga nto ngaye.

UKumkani omtsha ukhe

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

Izimpi ziye zagaleleka ekhaya komkhulu phaya ngoloo suku lube lwalathiwe ngokomlambo uzalisa. Omnye uyisekazi wokumkani unyebelezile wangena phakathi kweso sinyaka-nyaka engabonwanga ngukumkani.

Kuthe xa base bephelele abantu, wahambisa wenje nje,

"Бantu bami, nini kambe enaziyo ukuba ngoku se yindim ukumkani, ngoko ke ndiziva ndinyanzelekile ukuwisa le ntetho phakathi kwenu.

Ndithi andithandi ukunga ndingahamba ngekhondo abehamba ngalo ubawo. Ndithi bonke oobawokazi ma bathenwe ebukhosini."

Amahlubi asukuma onke eduma esithi, "E, Ntsele!"

Akubangakho noko amnye okhe wabuza isizathu sale ntetho. Otshoyo uthi amaHlubi la kumhlana aphulukana nobuciko; kuba xa into se yiqqitywe yinkosi, akakwazi kuyibonisa, endaweni yoko uya kuwevava ebulela, kanti kuphela njalo.

Ngexesha imbizo ichithakalayo, kubonwe uZingelwakho ethi qqi 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 ayiphe theyo. Eli xhego liye lagoduka ngexa onke amanye amadoda asinga emakhaya. Into yokuqala ~~ayenziloyo~~ awayenzayo akuba efikile ekhaya, ububuthe bonke ababo bakowabo, wandul'ukubatyela okufunyayelwe 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 leliveLa kumntwa' kayise, lokumazisa ngawo lo mphanga.

Emva kozilo uMthimkhulu weenza umgidi omkhulu, ekwathi emva kwawo wabonwa ebutha zonke iinkomo ezazise mathaanga nezingonywe abantu. NguZingelwa kho yedwa othe akubona oku wakhawuleza wandulula iziqitshimi ezifikisayo; ukuba ziye kubikela uMpangazitha owayemi eluSuthu kwaNgogodo uMhlakwana ukuthi ma kakhe ehle eze ekhaya aze kulungisa, umzi wonakele. Бamcenga, engavumi, ude wathi kuephi, ma kuze oonina-lume bakhe, ibe ngabo abazakumvisa. Kukuze

ke kunyuke uNtsibongo kaMsensane noSidiya abafo bakwaKhesa.

Bafika bathetha naye, baman' ukumbonisa ngengozi eyenziwa nguJobe. Phambi kokuba enze nayiphi na enye into, ukhe okokuqala wabikela inkosi leyo awayegobe phantsi kwayo. Iye yavuma yathi ma kehle akhe aye kulungisa umzi wakowabo.

EsiLilweni sikaBungane.

Azinganga nto izixakaniso eziye zafika kuMpangazitha esekwa Ngogodo phaya, zivela kowabo emZinyathi. Ebengenqenakho ukuhlangabezana nazo zonke. Simfumana ejongene nasinye kuphela kuzo.

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

nje ukuɓa ithi thu kowakomkhulu umzi, yavuthela imbande isazisa okokuɓa se ingene.

Ngu Mgidi umninawa kaBungane oyiɓonileyo xa izayo, waɓa ke uthuma uNdlela induna yakhe esithi ma kakhawuleze aye kuhlaɓela u Joɓe umkhosi ukuthi se yigqalele kile eya kwamaKhesa.

Kwa kuse kusasa kakhulu ekufikeni kwayo eka Mthathamb'onje ngeliphezulu.

Ekufikeni kwakhe akaɓanga salanda ɓucukuɓede ɓazinto zininzi aziviLeyo malungana nekhaya lakowaɓo kwathini, koko aye waɓuza kumntwa' kayise esona sizathu siɓe mandla esiye samɓamba ukuɓa angamɓikeli ukububa kokumkani. U Joɓe usuke watshon'apha, watshon'apha, kwacaca okokuɓa le nto iɓuzwayo akayi khatholele kuyaphi.

Kwaakade ukuthetha, wayifunza kwa oko u Mpangazitha. Yahlabana apho eyaɓantwana ɓakaBungane

kwatsho kwaakubi, ide itshikilelane na xa wambi.

Esililweni apho soKumkani kufe into eninzi kwimpi yakomkhulu. Amakhalipha anje ngoo Mbovane umfo wakwa Khambule, afela esangweni loɓuhlanti ɓakomkhulu emveni kokuɓa umzimba wakhe wawuzele amanxeɓa macalana onke. Eka Mpangazitha yayi ma luse ngeliso eliɓukhali, kuɓa imazi oko anjalo.

"UNgwekazi kaLujwana,
UQaɓaʃe uMaʃiya nja.
Ngowasekhaya, ngowase zitheni.
Ngu Sihlohla ngomsila.
Ngu Sibuʃane saɓahlolokazi
Ngu Cil'onamathatha."

Yandululwa eya komkhulu ngembubokazi eyoyikeka kunene.
Yawuʃiya umzi yada yaya kuwezwa umlambo umZinyathi uzele,

no Mthimkhulu ngokwakhe wawela kuse Kuhlanjwa ngezihlenga. Kuбekho enye inkosikazi ka Joбe eya fikelwa yinimba yaze yazala umntwana oyinkwenkwe emva kwesi siganeko, kuthiwe igama losana olu ngu Mhlambiso, uyise ka Mtongwana. Wanikwa eli gama, kuбa impi yakomkhulu yahlanjiswa ngezihlenga ukuze iwewele umZinyathi.

Ithe yakuthi cakatha ngaphefeya, yahlaбela igxeka isithi,

"Ulilelani na So-Mpange?
Kant' u Makhambehlala
Uz' emva ku Ngiyiwe nje?"

Бatsho kuбa uMpangazitha nangani wamooyisayo u Mthimkhulu, uбukhosi бoбungena kho ukuwela ezandleni zakhe. Kumhla ke uMpangazitha wanikwa igama lokuбa 'Likhupha-nyathi,' kuбa ekhuphe inyathi (uMthimkhulu) ekhaya. Emva

Koku inzala yakhe kuthiwe ngama Khuphu-nyathi.

Ngalo mhla uMpangazitha uthimbe abantu abangamaHlubi, kuba wayesoloko enamaKhesa odwa, wathimba neenkabi zeenkomo ezazibala limhlophe zonke, kuthiwa ukubizwa kwazo 'Liligwa'.

Wabulawelw' apho uMflathelwa uyise ka Manqamane into yakwaDontsa owaye ngomnye wabalusi bazo.

Inqhayi awayehlambela kuyo uBungane wala nayo uMpangazitha; yayisoloko ikuye uKumkani esadla ubomi.

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

Ubu Kumkani Bama Hlubi.

Bugale kulawulo lwale Kumkani ukuxenga-xenga ubuKumkani bamaHlubi. Kwase kuqaleni kolawulo

Lwakhe uMthimkhulu, zaqala ukuvukelana izizwe. Kwaphalala amagazi.

Lavuka iphakathi Lababanga ubukhosi kwaliwa. Nakubeni uMhlekazi uMthimkhulu wabeyisayo wasamela ezintsabeni zakhe; esi siphendu sokuvukela umbuso yaba sesona sizathu soku sinya kwamandla esona sizwe sasongamile phezu kwazo zonke izizwe zika Ntu.

Ubu Kumkani bama Hlubi baya businya ngokusinya, kangangokuba bunqabi nakuma ngexesha Lendyikitya yeemfazwe ezalandelayo. Nakuba bakha bathi khefu ngomnyaka we 1812, yaaluxolo, yaba yinto nje yexesha elifutshane

ULuzipho noDLomo.

UMapele isoka ngqangi LikaMthimkhulu, nomnye unyana wakhe uLuzipho bebe soLoko

ƃekwaBungane ukububa kwakhe.

Ƃe kuse kucace kakuhle okokuƃa uLuzipho nguye oselenziwe eyona nkosi inkulu yamaHluƃi. Emva kokububa kukaBungane, avakele amanye amaHluƃi esithi, "Tshotsho, Mapele noLuzipho, ufile lowo uƃeniƃangela uƃukhulu."

Okwenene ke, uthe uLuzipho akuƃa esiywe nguyisemkhulu akananzwa nguyise.

Kuƃekho ukuphikisana okuthile phakathi kwesizwe; kodwa ngeli xesa ƃaye ƃeƃaninzi aƃemiyo ngaku Mthimkhulu kuƃa nangku se ƃemƃona eyinkosi.

Akukho mntu unasizathu asaziyo esaƃanga ukuƃa uBungane anamathele kuLuzipho ngale ndlela, kanti ukho uDlomo onina walotyolwayo ngeenkomo zesizwe.

UBungane waye negunya lokulawula izinto zesizwe asiphethe yo

kuphethe ngaye; kodwa le kaDlomo noLuzipho into yayi ngeyiyo yakhe yedwa, isizwe sasikho kuyo.

Nakuba ilizwi lakhe lalongamile noko lalingafanel' ukongama phezu kwale into. Kuthe ngokusoloko kukho iingxoxwana ezingade zibenasiphelo zempikiswano suka uBungane waliBala fici ukumsikelela uMthimkhulu.

Akubanga kho ziintsikelelo zaphelekana nolawulo lwakhe, ~~ekude~~ ekude kwathi kuphi kwaphathelela ekuweni kwesona sizwe sikhulu kulo lonke elaseNatala.

Ngalo lonke eli xesa uMapanga waye mangala esithi, eyona nkosi yanyulwayo nguBungane ngu Luzipho akukho yimbi. Kulusizi ukuthi eli lizwi walithethayo— ~~kwathi~~ emva kwexesa elithile, lamholela isiphelo sakhe.

AmaBango alolu hlobo

ayedla ngokubakho kwabendlu kaNtu, kodwa be kusakuthi akuvela kuyiwe ezikholini kwa oko, zibe zizo ezinyula inkosi efanelekileyo; umthetho okanye isiko ~~le~~ lemvelo belikhe lisenxiselwe bucala okwelo thuba.

UMthimkhulu namaBimi.

AmaHlubi yayi ngabantu abathanda kunene umsebenzi wokulima amasimi, nenkosi ngokwayo yayiba neliso eliBanzi ngakuwo, kuba ibiBonwama ngemveliso yawo, kanti iya ggibela njalo, yoda ibuye iqubisane nokutya kwawo se kutshazile.

Yaye iyintsasa ezole kunene, ilanga liwuhlabe kanobom umhlaba, kungekho nempepho le ephazamisayo.

Indalo nayo iBonakala iphumle, iseluxolweni. Uphumile umntwana Omhle uMthimkhulu

ephahlwe lihlokondiba lephakathi lakhe kwanamakhonza akomkhulu eya kuhlola, achume kunene amasimi akhe. Isizwe sichwayitile sonwabile. Ngenxeni yantoni?

Kambe ke be kungekho nto yimbi icinqwayo ngabo ngaphandle kobom beli phakade kuphela.

Izizwe zazityebile ifuyiwe inkomo, ukuchuma kwamasimi kusalatha indyebo. Izizwe zonwabile phantsi kweenkosi zazo, ezazi ngamacamagu nabakhuseli.

Inkosi le yayi sandul'ukuba nomthendeleko wokusungula ulibo, esakuthi ngokwesiko izibonakalise esizweni, itsho ngezihombo zaseBotwe, ifumayele imithetho emitsha, ibingelele eminyanyeni, iguye phambi kwesizwe; ize ithi yakuba ilunchamle ulibo, sityaphe isizwe ukutya, ukutya okutsha kwase-kwindla nokughuba imigcobo

yomgidi weso sisusa. Yinto ke Leyo aya kuthi wonke ubani ukusukela ~~eBot~~ eBotwe kude kube kubelwana olusentabeni azonwabise kongangoko anakho.

Yancumeza inkosi uMthimkhulu xa yayi khangela ukuchuma kwamasimi ngumbona namgamazimba.

Phaya naphaya kweso sisimi kumana kusithi Lwi-i-i iLifana Lomsi Libeka esibaka-bakeni. Ithe kanti Le nto yokuchuma kwamasimi inento eyihlolayo, ayi yodwa.

UkuBadwa kuka Mthimkhulu.

Kuthe ngenye intsasa ngawo Lo mnyaka Libe Linconywa ububhle ikhaba emasimini, iqqipa Lavuka kwanini Latshisa amayeza ukunyanga Laa masimi ukuze ukutya kuvuthwe.