

No 2

14,337
(a)

IEALI LAMA HLUBI

THE NATIONAL
EXERCISE BOOK

School

Subject

Name

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MASKEW MILLER LTD
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NGU

HENRY MASILA NDAWO

isici

ayi funela sona. Liye Lavuma Lenza
 nye ngoko Liceliweyo. Le ntsila
 iye yesiwa kwaba noBuggi
 ukuze bayisebenze ngolwazi abanalo.
 Icebo Lamagqwipa Lisusela
 ekugaleni Linqabe Lide Lifezeke,
 kanti ngalo lonke eli xesha
 akukho mntu unakana nto ngalo.
 La makhwenkwe aye
 aphuma esuthwini, abantu abantliziyo
 zigwenxa Gefezele ukukwenza
 okwabo.

"Igama LobuHluBi"

Eyona nto ifumanekayo
 phambili phaya yile yokuba uhlanga
 olu Ntsundu Lube LuBumbene
 LuLugilima; intetho inye kwanombuso
 nentlalo.

Ukuphangalala kwalo uhlanga
 olu kudale izizwana ezininzi,

sa eso neso sazinyulela inkosi
yaso. Unyawo lokuqala lokungagondani
nokungavisisani nokusoloko kunyembenyw-
-ana Lususele kobu buthuba.

Abafana aaba uNcobo
noTadebe baye bafika kwixabiso
Lokuba bazeke abafazi.

Ngexesha Lokuzeka, uNcobo
uzekelwe nguyise uMthimkhulu
abafazi abadini emva kokuba
be kuthe kwafunyelwa esizweni.

Owokuzala inkosi yayi
yintombi ka Hlubi i Bele.

Kukho ucebano olwenzwayo
ngu Hlubi, mhlenikwezeni intombi yakhe
yazekelwa unyana kaMthimkhulu
iMpembe; Lwoluyelele

kule ntetho ilandelayo,

"Uyabona nKosi Mthimkhulu!
ndinguhlubi nje, andilifuni igama
lenu lobuMpembe, ndaye kwa khona
ndingathandi ukuba le ntombi
yam ndiye ndisele kunyana wakho.

Kambe ke Be ndingade ndifumane
 ndixole wakuliphelisa eli gama
 lo bu Mpembe, wena Kanye kunye
 nesizwe sakhosiphela. Be Kungaba
 kukle xa uthe wazibiza nge gama
 eniya kubiza ngalo le ntombi Yam;
 kuba nothi nguMa-Hlubi? Ma
 ze nani se Onizigugula nithi,
 ningama Hlubi."

Kuthe kuba uMthimkhulu
 engayiboni enye intombi enokuba
 ngumolokazana wakhe walamkela
 olu cebano, wandula ke wenyi
 nye ukuthetha emzini; "Ukususela
 ngalo mhla amabandla (impi) la
 Kothiwa xa aphumayo, aphuma
 ab amabandla alwa Ma-Hlubi,
 nenzala eya kuphuma kule ntombi
 ka Hlubi iBele, Kothiwa ingama Hlubi,
 nokubekisela kwisizwe jikelele."

Savuma isizwe siduma.

Kuphela kwendlela esiya
 ukuba lavela ngayo eli gama.

Emva koku sonke isizwe esi,
kuthiwe ngamaThuli, kwa nabangendeli
base be zigiza ngalo. Igama
Lo buMpembe Lapheliswa, Lasala
kwaabo Bakwa Nala - Nzima.

Ma sikhe sibuyele kuwa
ku Ncobo noTadebe singekemki kuyaphi.
Akuvakali ukuBa uNcobo walizeta
iKhohlo. Umfazi wakhe wesiBini
yintombi yakwaLuthathi,
eya zekelwa emButhweni (eQadini).
UTadebe yena uzeke
intombi yasema Mbanguityeni
abantu nye namaKhesa.

IBali Lithi, uNcobo akafumananga
bantwana ude uTadebe wazala
uZulu ngala ntombi yase
maMbanguityeni bemi abaNcobo
abafazi. Bambi bathi uNcobo
waye nomindo ngokho ke akakho
owayenobuganga Bokumbuza nto.
ABafazi aaba babe libeka phezu

kukaNcobo ityala, kodwa be ngathethi
nto, kuba waye ngababulala
bafu Luhlaza.

Kukho ubuxoki obuthi Gase
Bevana noTadebe koto be ngenakho
ukwenza into, kuba benomoya
uNcobo.

'Eyesi Bini.'

Ifuba (igqungula) Likhe Lahlangana
iintsuku ngeentsuku kubanjwene
ngolu daba LukaNcobo, kufunwa
oyena ufanelekileyo ekuzaliseni
aaba bafazi xa ngaba umangala
mpela. Emva kokuba olu daba
Luxovulwe lwenjiwa nje, Gambi
bawe kwelithi, ma kacelwe
uNcobo aboniswe ububi bale nto
abambelele kuyo. Okunene kwenjiwe
njalo, koto usike akavuma kugoba,
Laba ke negqungula elo Lipheliswa
ngumhlaba, kukuze bathi abanye

ma kucelwe uTadebe avelisele umkhuluwa wakhe imbewu.

Nge Lifutshane uNcobo uye waBacakisela abafazi azekelwe bona, kwacaca okokuba ulinene elingafuni kuhlalwa mpukane, ethetha esiFhi, kungalunga athe waphila ngaphandle kwabo. Umzi nawo ngokubawo ukhe wayi xoxa Jusu Le ndawo ukuzama ukufumana icebo Layo; kude kwathi kuuphi amancedo engetho kwavunyelwana kwelithi, "Ma kakhwelele uNcobo."

'UGxothiwe uNcobo emahlubini.'

Kogxothayo nakogxothwayo uke kuBuhlungu, kunto nye, kusé kwafana nokuba kufiwe macola omabini.

Izwi eli kufikelelelwe kuLo elithi, uNcobo ma ka khwelele, asituko ukuthi Liphume konwatyiwe, kuhlekwa, mhlawumbi kufekethwa,

Koko Liphume Kulilwa kuncamekile okunye, nje ngokungathi kufiwe. Ngako oko ke uNcobo ufe ehleli, akazohlwaya.

UBuhlungu obeviwayo sisizwe boBungaphaya kwengqondo, kwada kwanga boBuggithiseleyo apho ebukhweni, zakuba zamkelwe ezi ndaba.

Kugqitywe kwelokuba ma ka ndululwe negela Lamadodana, kua nento eninzi yeenkomo.

Esi sisiqi siso esabangela ukuba umzi ude unakane into yokuba u Radebe ma ka vusele umkhuluwa wakhe inzala [Deut 25: 5]

UNcobo uye wabusi yiswa ke ubukhosi bama Hlubi, kuba alile ukuwavelisela inkosi.

Esimka nje uNcobo usiya se-
lethe waphana ngenkomo, eyinika uTulu unyana womninawa wakhe.

Kuthe akuba uNcobo eliniké
umva izwe elalizakuba se-
Lubawulweni Lwakhe kwalilwa
ngumzi, kwahlaniwa izandla kwancanywa.

Uhambé wada waya
kugaleleka kwathulare iAwuwa
(Mopeli); apho amkelwé
ngembeko emfaneleyo. Umgondile
ukuba ngumntwana wegazi;
ukuDonisa oko uye wamnika
umhlaba ukuba awume.

Uhambise weanye njalo
ukwaakha umzi Lowo. Beli
sakumqhula elo gela Lamadodana
elalikhunye naye lithi, "Nje ngokuba
uman' ukuthi abafazi akugathandi,
uSigwadi lo (Sekuati. I) wohlala
kwabani na?" USigwadi lo
ngunyana kaThulare, okuya
eBesemncinane kwakuthiwe wohlala
ade akhulele kuNcobo.

Uye wabonelwa intombi kwezo
zase maAwuweni. Uye wazala

u Maboko, yena wazala u Somyalela,
yena uNyabela, yena uSomadeyi.

'Eyesi Thathu.'

Eyesithathu ingxelo ebe'fanele
ukuba inge igaliswe phambi
kokuba agrothwe, imfutshane
lakthulu.

Kuthiwa uNcobo uye wayazi
intombi kaHlubi, kungakho athe
akafuni kuba namfazi. Akuba
efungisiwe wavuma esithi
akananto nabo. Ube ke uyandululwa
nje ngoko se kuxeliwe kwingxelo
yesigini.

Emva kokuba emkile walindwa
uMa-Hlubi ngamadoda uGusuku
nemini. Ubengahlakuli, engavuni,
engathezi, noTadebe engavunyelwa
ukuba aye endlwini yakhe, ude
wathi kuuphi wazuza umntwana,
kwathiwa nguDlomo igama lakhe.

Ingxelo yesi^{thathu}~~Gini~~ iya Landula
ukuba uDlomo uzalwa ngu-
Tadebe. Inkosazana uNomloyi
nguye ekuthiwa uzalwa
nguTadebe kuba uvele se
kulithuba emkayo uNcobo.

(Noko le ntetho ayivakali
kamnandi - Umbali.)

Ngalo Lonke eli xesa
kusenziwa le migudu kucengwa
uNcobo ukuba agondane naGafazi
aaba azekelwe bona, kube kuquqwa
pogo kuyiwa koosiyazi.

Umhloa babewubiza ekhaya
kanye komkhulu. Kusuke ngoku
kuthi nqi ukuba kongenwa
ngaliphi na isango kuba into
isebukhulwini. Oosiyazi
babewususa umkhondo kwindawo
ababe yibona, bawulande ude
uye kuthi ngqu ngesuthu.

Esi senzo 'suka sisikhumbuye
okwenziwayo nguRabeka kumawele

akhe, kuBa kambe Le nto ingumfazi
ikhe iyiswele Le nto inyaniso
ngenye imini.

Inggondo yetshawe eli
yahle yayixela okokuba
Liphethwe, dli Lodwa.

Asinto yayighelwe yikubonwa
Le ~~aw~~ Layenzayo, iye nomntu Lowo
uyenzayo iye ngulo Kanye
amehlo esizwe siphela aye
ejonge impilo-nde kuye nokwanda
Kwenzala yakhe.

'Ikamva Lika Nco6o.'

"Ukwanda kwaliwa ngumthakathi yedwa."

^{Kfu} Kumaneké ingeyiyo nto ikhaphu-
thaphu ukubala ingxelo
yEkamva Lika Nco6o.

ABaLesi Beli BaLi Bocacelwa
okokuba akukho nto iLiBaLi.

Umbali weBaLi kufuneka
kugala emē ngeenyawo zombini

azame okokuba kunokwenzeka
ukuhlungula amakhoba, anyule
iindawo eziya kuvakola kakuhle
kubalesi Belo Bali.

Bali LamaMfengu Liya thetha
nalo ngoNcobo. Limghuba
Limghube Lide Liye kumphosa
kwindawo ethi, nguye ozala
uSenzangakhona uyise kaTshaka.

Mla okuthi kwam ngathi
kwathi akuba elisigisiwe uNcobo
elooyise wabanga kunye nelo
qela awayendululwe nalo.

Iinto zimbini mhlawumbi
zintathu ezazi-se nakho utubucima
ubomi bakhe xa angaphaya
kwemida yelase matlupini, ezi
zezi, amapamncwa, iintsaba
necesina enamandla kwelo
lase Ntla.

Ka wathubelezayo wada waya
wafika kwathulare ma kube
apho wazenza umntu omnyama

ekwathi namhlenikweni se Landile
 kunye naabo wayenabo balulibala
 uhlanga abalulo. Akungethi
 kudibana ngeentloko iintlobo-
 ngeentlobo zabantu eTawutini
 phaya ize kanti akuyi kubakho
 noyedwa umntu weli Linganeno
 oya kukhe athi ukhe wabonana
 neso sizukulwana.

Zonke ezinye iinkosi
 eza sabela kwelase Ntla emva
 kwakhe zisa khunjulwa, nabantu
 bazo kuhlangukwa nabo eTawutini
 phaya. Kungoko esityekele
 kwelithi fan'ukuza wabanga.

Emva kwethuba elithile
 elineenzima zalo, ubuye wafa
 ke uMthimkhulu waNgqangi
 eBuhlungu emphefumleni ngenxeni
 yesenzo asenziweyo ngunyana
 wakhe.

UTADEBE

Engekafi uMthimkhulu
waye sel' esathabathele kuye
uTadebe Gobabini abafazi
bomkhuluwa wakhe ngokwesigqibo
sebunga nomzi.

Ngentombi kaHlubi uzele uDlomo
inkulu, eziwe yintombi uNomloyi.

Ngentombi kaLuthathi
eyazekelwa embuthweni uzele
uLudwala, naye eziwe yintombi
uDumakazi eyaba nguMafungwase
kule ndlu.

Nakuba kuse kuyile nto kuyiyo
ngoku, kokhumbuleka okokuba
uTadebe waye khe Le ndawo
wayimangala yokuba ma se yiba
nguye ovelisela umkhuluwa
wakhe inzala. Yayi ngamaxokana
la athi uTadebe waye se-Levana
nabo engekemki uNcobo.

UTADEBE

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Fan' ukuba wanakana kakhulu
ngobunzima awaye melwe kukubuthwala
esazi nokwazi kwanje ngoko nawo
umzi ube usazi ukuba uNcobo
akafanga, nto nje ikhoyo uhlanjiwe,
into leyo yayi sengamenzayo ukuba
ajike amabombo apho aphanzele
khona eze ngezikhali ukuza
kubanga ubukhulu obobu se bunikwe
yena.

Ukuba wayekho umfana oligazi
lobubuthlanti, nge iba kwakungeniswe
yena ukuse ibe nguye ovelisela
umzi inkosi; kuloko ke uMkhimkhulu
naye ngelo xesha waye nge kandi
kuyaphi enzoleni, kungoko kube ku-
se kunyanzelwa uTadebe
ngamandla kuba ezalwa kakhulu.

Eyona nto yagho zaxuxuzela
izisu zamahlubi, kukutefelwa
kwezi ntombi zimbini nguNcobo,
enye ivela kubukhulu GamaBele,
enye kwaLuthathi ewongeni.

UTADEBE

66

Eleentlanga lighina Libotshwa
ngencwadi ebalwayo ngabotshatayo,
ekhuthi indoda xa ithe yonakala
ibe iphelile intsomi; wobona
ngomfazi selo ethwala impahla
zakhe ebuyela kowabo.

Intlanga ezi asikuko nokuba
ziya sihleka, zithi iintombi zethu
sizithengisa ngeenkomo. Le ke
asinto khe kuthethwe ngayo
phakathi kwethu sodwa nokuba
kusekulweni mhlawumbi kusencokweni.

Ukuze ugonde okokuba akughutywa
ntengiselwano, akungeze uthi
umfazi omloboleyo ubuye utwazi
ukumthengisa kwenye indoda. Ngoko
ke ukulobola nokunyathela (ukugqata)
inkundla yayi lighina ekwakhuzima
ukulighawula kuwindlu yasemaHlabini
kuloo mihla nokuba umyeni uthe wafa.

Intombi yayi tshata naloo
mzi yendiselwe kuwo; kungoko
ke ezi ntombi zimbini zakhalayo

UTADEBE.

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zathi cwaka nakuba umyeni
wazo efeketha esenye nje,
zalindela izwi lomzi ukuba
lophuma lisithini na malungana
nazo.

Umbali wamabali aaba Ntsundu
odume kunene umfundisi u A.T.
Bryant owaye khe wema kwaZulu
ngeze **Lizwi**, umilisele ezingqondweni
zethu into yokuba uTadebe
nguye owavelela **Kanobomi** kwindlu
kaMthimkhulu waNgqangi.

Umfundisi lo uhambe kakhulu
nendawo yokuba uNcobo lo waye-
ngafanga, koko waye gxothiwe.
Eyona nto sise nenakani Loxo
thina yeyo kuba xa umntwana
esephantsi kwamagunya kayise
ukakho ukuhlazjwa akuba oone
gqitha akavuma ukuzohlwaya
azigobe. Le nkongo ibisakughutywa
ngumzoli nentosi yesizwe yaxisiwe,
kuxhelwe intomo yesi sizathu.

UTADEBE

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Kuya kwandula kusunyaxelwe
esidlangalaleni ngumzoli into
ekungayo Bekho nabantu.

Emva koku lo mntwana
ekuthethwe oku kuthetha ngaye
wothatyathwa nje ngofileyo.

Ndawana ithe yathanda
ukuphazamisa umzi yeyokuba
uNcobo waye sel'ezekile kwacaca
okokuba okokuba ufe esiya
abafazi se Bekho kuye.

Phofu naleyo into yavelelwa
macala onke saza nesigwebho sayo
sakhutshwa ngobuchule, kwalunga.

Eyabe Lungu i 'will' ibalwa
ephepheni kufunwe amanqhina,
eyaba Ntsundu yenzelwa
inkonzo, kuxhelwe inkomo.

Lombini ezi 'will'
akukho mntu ungazighawulayo.

"UTadebe neGqugula."

Esadla uBomi uMthimkhulu
 indiBano yegqugula Lamaphakathi
 ekunye nenkosi Leyo kwa noTadebe
 iGingazanga yaphela.
 nkqi Kwelo yegqugula ube fundiswa
 ukuphatha umfana Lo amacebo okwazi
 ngokucacileyo okokuba Le ndawo
 ngoku aza kuyi thabatha ayikhona
 lungelweni lakhe koko yindawo
 elunge kumkhuluwa wakhe
 ongekho ngoku phakathi kwesizwe
 ngoko ke ma ze omelele abenisibindi,
 ahambe ejongile kuzo zonke
 iingqotho zela kwaMthimkhulu
 kuba ubukhosi obu "asindlwani"
 iya netha."

Nakuwuphina osukuba ebuzalelwe
 ubukhulu asikuko ukuthi esi
 sikhundla uya sithakazelela,

wodiyiswa ngumthetho esimangala;
kuba ekhumbula ngemicimbi yesizwe
aya kuyi thwala phezu kwamagxa
akhe, ekungade kuthi ngamanye
amaxesa ngenxeni yokusiindwa
yiyo abukugete ebukhosini.

Gitshokeliswa phambili indawo
engogcino Lwabafazi bomkhuluwa
wakhe, kuthiwe ma ze angabi
nakhethe, kuba kulapho iliso lomzi
liya kwalusa amanyathelo akhe.

Inkwenkwe uLomo wayi
thabathela kuye, kuba iye yakhe
kade, ayi fundise amasiko, imithetho
neendlela zokuphatha umzi.

Okokuba uthe wahendeka
wakhetha imfe emlabeni, woba
uzicandela umgala-gala ngayimbi indlela.

Intethwana ezi lahle kisayo
azi bebethe. Ngethuba lokuba ezakuba
qintloko yesizwe, uthiwe iye
ngegunya lokuba aze adale
ubukhosi bamatshawe. Akukho

UTADEBE.

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ndawo e iliphina kwezombuso
eyasala isisisiqi.

Kuthe apho livalwa
khona igqugula kwahlanganiswa
umzi waza ke wafumayela
uMthimkhulu esiThi,

“UTadebe uya kuba yinkosi
yenu ma-Hlubi emveni
kokuba ndifile.”

“UTadebe” esiHlalweni.”

Emva kokuba uMthimkhulu
efile, uTadebe uye wahlala
kwisihlalo sobukhosi samaHlubi
nje nge Gamba eGambela unyana
womkhuluwa wakhe. Phofu
onke wona amaBakala engawentosi
pogo. Ungene ke efuthwe kunene
eyincutshwe kwezombuso ngokwezithe-
-the zamanyange ngaphezu kwaBo
sutuba bezelwe bezintulu

kwaseSuntwaneni.

Xa abe eLitshawe nje
kodwa kube kuphawuleka
impawana zoBudlongo^{dlong} skuye, kanti
hayi eGengenjalo. Ube senziwa
kukuba umzi lo wakwabuse
ewazi ewughelele, ehamba phakathi
kwawo echwayitile.

Kuthe mhla wathweswa
ubukhosi wawabeka phantsi onke
leo mabongo angabom.

Uye wasizolela isihlalo abekwe
kuso, into leyo eyatsho baxakeka
naabo Gabehumzela.

Umē enxoweni lika yise.

Omagini la makhwenkwe
omkhuluwa wakhe uDlomo noLudwala
uwathabathele apha, kwada
kwanga kuya qala ukubakho
Litshawe kwela kwaMthimkhulu.

Uye wawafundisa bonke
ubunkungele Gasema Hlubini,
ewondla nqgi, ^wecondlela umzi.

Akhule akhawuleza nje ngokungathi
alala emgqubeni. Athe akuba efikelele
kubuntanga Gobudoda wawalusa.

Bathe xa bengabafana
baya besondela ngokunye entundleni
utuzo kuphula-phula nokubonela xa
sukuba kusunyayelwa imithetho
yasebotwe.

UTadebe waba nemihlali
akubona aaba bafana be hambisela
phambili ekuhluleni nasengondweni.

Umqweno wathe wawungowokuba
anga angakhawuleza amsenxise
ezimkathazweni, nokokuba ma zithi
zifika imini zakhe zokwaluphala
zimfikele selo ebanikile ubukhosi
babo.

Uthe akuba efezile kwicala
lokubalusa wabazekela abafazi.

UDlomo uzekelwe intombi
kaZwana lo uzala uMbambo.

Emva kwethuba elinobomi
uTadebe ufumene iyi mfanelo

UTADEBE

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yakhe ukuba anikezele iintambo
zombuso kuDlomo esadla ubomi.

"UDlomo uNikwe uBuKhosi Bakhe."

"Kothi ke owamazibulo athe
wamzala eme ngegama lomfi
Lowo, Lingacinywa igama lakhe
kuwa Sirayeli. Duteronomi 25: 6."

UTadebe ukhe wadlana
iindlebe namaphakathi, uwaxecele
okokuba uDlomo emzekele nje
mdala uthanda ukunga
angel' enikwa uBuKhosi Baka yise.
Kuthe nakuba amanye
eBeSambebele phantsi esala,
ese nomnqweno wokunga angolula
nje ngeSamba, akwanceda nto,
Laanamandla izwi lakhe.
Kutxusuka kunduLulwe
iinjoli ukuba zihlabele umzi

UTADEBE.

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ngokubanzi ziwusumayeze ngembizo
okufuneka izho engokubekwa
kuka Dlomo ubukho si.

Kuya lezwe suse kwathiwa
Ga ze Bonke balinge ukufikelela
abase nemitsi ngoloo suku.

Endaweni yokuBa bafikelele
Bonke, abanye ngaloo mhla wembizo
basuka bakhunga (banxiba) izinja
baphuma inghina, kwabe se
kuthiwa ngaba **Kwa Makhunga**.

Ezinye izimpi zeenye njeya
utusinga! komkhulu, Lowo nalowo
ethandé utunga angazivela
ngezakhe indlebe xa kudalwa
inkosi; kaloku kwa kuse
kululwandile phakathi kwesizwe
apha, kuBa abanye babejonge
ukuBa kuza kubekwa izulu,
bethetha ngom lomo bengafihlileli
be sithi, kwezuya zindlu
zika Ncobo akufanele kudalwa
inkosi yakuphatha sizwe.

UTADEBE.

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Kaloku iinkosi, neenkosana,
namaphakathi kunye nabantu bazo,
baya bagaleleka komkhulu
Cexhobe bagqiba nye ngoko igi-
lisito xa sukuba kubekwa
inkosi. Athe akuba amabandla
ephelile, wathi uTadebe ma
ufiywe umzi ku watomkhulu
kuyiwe kwindawo elithafa.
Ekuhlени kukaTadebe
iingqimba ngeengqimba zamadoda
ke zimphawule kwada kwaya
kufikwa kuloo ndawo eGeyalathile.
Emva kwentsayelele emfutshane
uTadebe uye waphama wathi,
"Ma-Hlubi, ndikhumbula into
yokuba niyagazi imfanelo ema-
yenziwe malungana nalo mzi
wakokweni onkosi yawo
yagxothwayo. Kwazi nina kambe
ukuba uNcobo onqumkhuluwa
wam usiye inkombi kaHlubi
uSomfazi wethu, enkundleni

UTADEBE.

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ingenamntwana, kodwa iinkomo
ze khazi layo zaphuma kwa kuni.

Inkwenkwe yathe ezelwe
se le emkile yiyo le; namhla
iyindoda, ndiyi zekele umfazi,
iinkomo zokuzeka ziphume
kwa kuni, kwanje ngeziya zalobola
unina. Iinkomo ezipolwe ngale
ndlela zigala inkosi.

Namhla nje ndinalathisa
umphathi oyeka ndibe ndimbambele
kwiintambo zombuso; ng Nguye
ke ngoku oza kuniphatha abe
yintloko yenu.

Ngokomthetho omdala eniwaziyo
wesi sizwe, ndimnika Lentonga.
(Yintonga yobukosi ke Leyo)

Wayithiputhu wasinga
ku Dlomo esigwini wamnika
yona esandleni, wahambisa
wathi, "Dlomo, yamkela naabo
ubukhosi. Abantu, umhlaGa,
incha, iintaga, amahlethi,

imilambo nayo yonke enye into
yeyakho. ULudwala lo yena,
yintonga yakho esekhosi, ma ze
niqcinane. "Wabulela uDlomo,
phofu elila esithi, azi lomthwalo
awutumsinda na.

Kwabe kuthe ngomhla
owandulele ukubekwa kwakhe,
igqipa lakomkhulu lakha
olawenza amalinga okumenza
abenesithungi nokumqinisa ukuze
akuwazi ukuma kakuhle
eGukhosini. Kukho nengqenge
ekwakufuneke ikho ngokunxulumene
nale nkonz, ukuze umbuso wakhe
unga xenga-xengi.

Inkxamleto nemigochu
ethatyathwayo xa sukuba
kubekwa inkosi ayinganga nto.

Lelixa iintlanga zisidela
zisithi asinabo okumkani kuba
abethu abathandazelwa ngosutu
gabekwa uGukhosi.

UTADEBE.

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“Ndiya kukughamisa kakhulu
kumene, ndikwenze iintlanga,
kuphume oomkani kuwe.
Genes 17. 6.”

Se siphantse semka
endaweni yethu.

Kambe ke uthe akugqiba
uTadebe wahlala phantsi, kuthe
isizwe singe kalenzi nezwi
Lombulelo, waphakama uZulu,
indla-Lifa kaTadebe wathi,
esingise kuyise nomzi, “UNcobo
akafanga, nto nye ase-
nenakani Layo kutuba
watefela ooma aaba. Kungasphi
na isizathu apho uDlomo
angade abe ngoomkani phezu
kwaam, kanti uma uMa-Tsawe
yinkosikazi? Unina kaDlomo
yena Lisweswe.”

Impobole namadoda
angamagqala avakelē ethetha

odwa esithi, "Umthetho omdala
wesi sizwe awungephazanyiswe
Gubucikwana GukaZulu, uDlomo
yinkosi." UTadebe uthe oko
akwenzileyo ukwenzile, intonga
yobukhosi ilunge kuDlomo, yaba
ke ngoko iya chithakala imbizo.
Kuthiwa uTadebe ngoloo
suku uye wabuyela kokwabo-
Dlomo. Esi senzo asimonwabisanga
uZulu. Amaphakathi alunge
kwicala lakwabo aye abunga
aya amisa kwelithi, ma
kaphuthunywe ngedabi elingasayi
kuba nazidumbu. Kukusuka
kwa oko kundululwe amadoda
athembisayo aye kwa Ma-Hlubi,
endlwini yemisebenzi (yezikhali);
baphule iinjenge (iziphatho) zamakhaka,
kuba abedla ngokukhutshelwa
indlu yawo axhonywe phezu
kweqoqnga. Ayile aza #enza
nje ngoko atyelweyo. Le nto

ayenze ebusuku. Bathe ekubuyeni
kwawo wayifunza uZulu,
uTadebe ebesoloto esebotwe
phaya.

Impi le iye ixhobe iintonga
zodwa, ithe ekaDlomo noLudwala
yakuyiva ekaZulu isiza
yasiyiselana ukusinga kwindlu
yemisebenzi. Ifike injenge
zamaKhaka zaphule,
yakhankathwa eyaKomKhulu,
yagxothelwa kwicala Langasem-
Puma-Langa, uZulu waphumelela
ukubuya naye uyise.

"UTadebe uliZiyile iKomKhulu."

UTadebe uyigonde
kwasentlandlolo into yokuphathela-
na izikhali kwabazalanayo.
ukuba izakuba sisighele, kungoko
athe wacebisa unyana wakhe

uZulu ukuba ma khe bamsenxele
uDlomo baye bafune ndawo
yimbi yokuma.

Ekundulukeni kwabo, impi
iye yee Lephu ukumka iphahle
iinkosi ezo. Basinge eNtla apho
bafike babona ndawana ithile
kude kufuphi neliso lomLambo
uLuphongo, bagxumeka
iminguza yabo. Na xa kuse
kumiwe kuyo le ndawo uZulu
ube nge kawubodli ncam umsindo
wakhe. Into enqhina oko kukubonwa
esoloko ethe ngcenge ehlasela
uDlomo, nakuba angazange ade
waluzuza uloyiso.

UTadebe kufuthi emkhalimela
esithi, ma kapheze ukusoloko ephemba
uduse, kuba abaya bantwana
ise kwangaGakhe. UZulu unge
uzivalile iindlebe. Nto ibixake
umzi kukuba le mpi kaZulu
ibinduluka kuTadebe.

UTADEBE

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Le mpi iggibe ngokuzahlula
gege kweya komkhulu, ide
gxebe yathi ukuzibiza kwayo
ingama Tadebe, yaye eyakomkhulu
ingama Hlubi. Liqale kweli
thuba ukuvela igama lokuba
aaba bantu ngama Tadebe
kuba bezalwa nguTadebe;
ibi kukugala ke kokudaleka
kwesizwe simbi esitsha ema-
Hlugini, esiye sangwenela
ukuzahlula mpela, asaba saba
nakwenza nto nekomkhulu laso.

Abuye afuduka kule ndawo
abekisa amabombo ngase Ntsona-Langa.
Afike agxumeka iminguba
yawo esithendeni seentaba
zolu Ndi olima kwa nje
ngokwangaphambili.

Ngeli xesha ubeselaandle
kunene uTadebe. Amacandelo
aphuma kwinzala yakhe
abetsho ayi gubunga.

Kanobomi eyase ma. Hlubini
inzala. Kaloku ngela xesa
wayeyinkosi wazeka into eninzi
yabafazi akafeketha, elixa
babe babini kuphela abaka-
Ncobo.

Ngokunjalo uZulu naye
wenze kwa eso, ube nomzi
wakhe awuthanda kakhulu
e Mahawuleni (Tawuleni) onkulu
yawo inguMaswabada.

Impi yakhe igikholisa
ngokuthi ingamaHawule.

IGali elingenzala yakhe
lifunyanwa kwi sahluko seXVII
esikuyo le ncwadana. Wafela
apho ngaselu Ndini uTadebe.

U D L O M O.

UDlomo uzalwa ngu Ncobo
ngentombi ka Alubi yasema Beleni
u Nomunge igama. Umnakwabo
ngu Zibaya.

“Uziyan’ uNomasiki-siki,
phungulwa wasiindwa.
UThung’ abantu nje ngekhwane.”

Ekumiselweni kwakhe
kwisihlalo sobukhosi ukhe
wakhathazwa ngumnta - kayise uZulu.
Sigibele ngokuthi uDlomo
no Ludwala bakhutshwa komkhulu
yimpi kaZulu, yada yaya kubawezwa
umlambo umZinyathi. Kuthiwe
kuDlomo ngoLoo suku nguSibutshwana
akanangubo, kuba wemka ekhaya
engenayo ingubo. Impi yakhe

yada yaya kuwa kumaZengele.

UDlomo aye amxhelela
imazi yenkomo; aza uLudwala
amxhelela inkabi. Kuthe
ezingubeni amnika engathanjiswa
ngamafutha uDlomo, uLudwala
unikwe eggityiweyo ukulungiswa.
Bathe abakaLudwala

Bakubona esi senzo se nziweyo,
baazi okokuba uDlomo akasayi
kubonwabisa, kungoko baye banakana
ngokuya kuZulu. Uthe akugondela
ukuba uLudwala unalo
mcamango, wakha wamkhalimela,
waza wakhawuleza wamemeza
imbizo yomzi uphelela. Uthe
kumninawa wakhe ma batfudukele
eMbulwane, uye wavuma.

Le ndawo ngathi yintaba
esemNambithi, siya buthandabuzela
ubunyaniso bale nto, yayingaba
kukuzi Lahla, ukusuka emTinyathi
ukuya eMbulwane.

Gxebe ke kuye kwasongwa
le mbizo ngokubekwa kosuku
emakundulutwe ngalo. Ithe
kanye lo mhla ngaba kundulutwa
ngawo, 'suka uLudwala
wasinga eTladu, esimka neen komo
zakulo Dlomo ezibe zilapho kowabo.

Impi yakomkhulu ayibanga
sadenda, yawa ezikhalini se
ibufudumala. yaya kuziphuthuma,
etubuyeni kwayo yakhithikelwa
Likhephu, yaza yafa ngokoyitekayo.

Baahlukana ngolo hlobo
uDlomo nomninawa wakhe.

Inzala kaLudwala ikusahluko
se XVI.

Kwahlwa emini kuDlomo
mhlenikweni waphuncukwa nguLudwala,
wayeba nguye owakowabo owothi
eme ngakuye ngezo mini zobunzima.

InKosi le ibe nento ethe
aya yigonda apha kuTadebe, le
yo kungalamli xa uZulu ephikele

ukwenza isidube-dube, embona,
nempi ikwahlonyiswa nguye.

Amaphakathi akhe ayi futha
susu le ndawo, kwathuntutshwa
lintsuku ezithile, ada aya
afumana ukuba umthombo wayo
uphuma kuTadebe.

Aye ayicebisa inkosi le
ukuba ma iwungulele kuyo izizwana
ezingaba zikufuphi ukuze izuze
ukomelela.

Kwa oko uDlomo usinge
kuma Nkomo nakuma Zengele,
wawabikela ukumiswa kwakhe
bumē nguZulu. Ama Nkomo
aye alusabela olu daba, eza
kuye esihla ngentaba kaNgqokola
ekunye nama Zengele nama Ngwe
Lawa akwa Langa. Ngaphandle
kwa Gakwa Nkomo, abanye
aaba ngabangeneleli.

Emveni koku yonke le mpi
isinge eNxokotyeni se ikunye

nenkosi, kwaakhiwa apho.

IBali Lama Mfengu Lithi,
"UTadebe uzala uMjengu
yena azale uZengele."

U Dlomo uthi bawokazi
kuTadebe. Ingaba ingenzeka
ngandlela ni na into yokuthi
uDlomo noLudwala bothi
bakusabela ku maZengele
bakike esisizwe esizimeleyo.

Mhlawumbi agebuka
phi-phi-phi phambili kwakuwo
Lo mlibo wasema Mpembeni
ingekuye uTadebe nje ngoko
Litshoyo.

Ma khe sibuyele
kwasendimeni yethu. Wabanzima
ngoku umzi kaDlomo, abanye
beza bangena kuye
ngeenkabi zeenkomo.

Yamtyebisa kunene
le ngenelo waza waqala wagonda
naye ngoku ukuba uyinkosi.

"Idabi Lase Nxokotyeni."

Uthe uDlomo akubona
 ukuba umi kakuhle, waqala
 wenyula iinchibi zokukhanda
 izikhali, ezinye zize zokusika
 amakhaka. Kuye kwagutywa
 ngamandla akwalalwa.

Be kukodwa ukuthi
 ngemihla ethile kugegeswe
 amadoda nabafana. Be lungiselelwa
 usuku lwemfazwe olungaziwa
 bani ukufika kwalo.

Emva komnyaka mhlawumbi
 emibini engumzi uDlomo
 eNxokotyeni, wabona ilifu
 elimnyama lisiza ngamandla,
 kanti yimpi kaZulu yamaTawule.

Kuthe kuba naye wayeseli
 eziLungiselele, akoyika, werha
 nje ngeenkosi zonke. Ithe
 lekaZulu xa se igambe.

ihlelo, isitsho ingoma yayo yokufunza
 se kuvakala izandi zokunghutywa
 kwamakhaka ngamadolo, ayitsho
 nawo amaNkomo eyawo ~~athi~~
 (athi)

“ Aweze siwahawule (rawule),
 Aweze siwahawule,
 Nje ngezinyane Lenyamakazi.
 Sinomhawu sihawukile.”

Kuthe apho igqitywa khona
 ingoma le, kwak kwaa kade
 ukuthetha, Ganyathelana ngobontsi
 abazukulwana Bakamthimkhulu.

Yahlasimlisa umzimba into
 yokubulalana kwabantu bezalana.

Ide yanga ingaphathelela
 ekuGambaneni ngezandla. Kuthe
 uBuzulu bedabi xa buya bukhula
 ngakumbi, kwacaca ukuba

amaTadebe sel' ekholwe yeyokosa.
 Kobu buthutha aye onlehla
 ngomva ada aya afika ematjeni,

aye alwa ngawo— yinto elihlazo
ke leyo ema Hlubini.

Kubethwe u Sibutha
wakuwa Hlubi i Bele emazinyweni
ebethwa ngo yeyama Tadebe.

Ukususela kolo suku kuthiwe
igama lakhe ngu Nkenkenene, kuba
esoloko evelise amazinyo ngaphandle.

Inkabi ezintle kunene
zika Dlomo zazi ngaphezulu
entabeni, ama Tadebe aye hlasele
zona. Oyiswa, akabi nakuma
phambi kwempi yasema Hlubini.

Asantsu liswa, ahamba ethuka
esithi, "Inkosi yenu iya hletywa
ngoosiyazi."

Ama Tadebe afika eziintsalu
emakhaya esiya inxenye
yama khalipha akowawo elele
uButhongo Bokugqibela kuwithambela
elali Gomvu ligazi Lamakpoti.

Nayo eka Dlomo yafa
Kano Gom.

Nge xa kugodukwayo, ivakele
imbongi yase maHlubini isithi,

"Dlom'awubunikwang' uBukhosi,
UBuzuzé ngenyanda yemikhonto.
Une Galo, elihle emhlana,
Ziya Libona zonk'eziny' iinkosi,
Zithi, 'Lavel' igqabi lomthakathi,
Kanti wena Dlom'awukhafuli.
Nja yamaHlub' ehlez' emnyango
Lum'owasekhaya nowasezitheni."

Emva kwethuba elinokuGa
yiminyaka emigini kungenjalo
emithathu se kucacile okokuba
umsindo wawo uwuthile, athe
amaNkomo inKosi ma ihle
eNxokotyeni ihlele ekhayeni Layo
elidala. Umkhosi uphela uye
wanduluka uphahle inKosi.

Avakele kuwa khona, 'AmaNgoty-
-kazan' asekhago NgoBoKazi, — ngama
Nkomo ke Lawo, evuma ingoma

UDLOMO.

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evuyisana noDlomo esitsho esithi,

“Wayi jing’ indab’ emikhonto!
Iya kubuya nawe.

Soka sibuz’ ama Hawule
Indab’ emikhonto.”

UBuye wema ke uDlomo
enxoweni elo GeLisakuba Lelakhe
ngaphambili. UZulu umē indawo
yakhe elu Ndin. Umyekile
akamsunduza, kuba noko
ika kade lakhe ubesoloko
enomngqweni wokuba bevane
ukuzē bazuze amandla okoyisa
ezinye izizwe.

“Abakwa Maduna.”

Ngamhla uthile Lāna
imvula enkulu kunene, eyatsho
imilambo yaphuphuma.

U D L O M O.

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Kubonwe kufika iimpukane
eziluhlaza endlwini kuZulu
zathi, "NKosi, kukho abantu
entabeni phaya bakhohlwe
kukuhla, bathi gaya koyika."

Eyivile le nto uZulu,
ukhuphe ilizwi esithi ma
kuphume inghina. Iye yaphuma
okunene inkulu. Uthe ebekisa
kubantu bakhe, ma ze zibulawe
zonke ezinye iinyamakazi
kodwa eziinyawo mbini
(abantu) ze ziyekwe.

Ezo nyamakazi kufunyenwe
ingama GuBevu evela eluSuthu.

Ngoku ngaba kuthiwa
ngabakwa Maduna. Bafunyanwa
ezintabeni nasemathlathini,
babe qhuba imihlambi yabo
yeenkomo ezazi nggukuba,
zinconywa kangaka ubukle
bazo ngokungabi nampondo.
Aaba bantu batikela

KuZulu, kodwa oyena kumkani
uBelawula nguDlomo.

Ekufeni kukaZulu aye
aqetyulwa kuBini, amanye asiwe
kuMaswabada inkulu kwicala
Lasema Tawuleni, amanye asala
kuDlamini indla-mafa kaZulu.

UMaswabada uwanike
umLambo ukuba awume; ugokele
wathi kuwo, nokuba ngaba
yintoni na ebalekela kubo ivela
ezizweni ma ze bayibulale.

UNokhala ude wanda
kanobomi ekuyo le ndawo,
kodwa ufe engekayinikwa
ingubo yobukhosi bakowabo.

Wakha wathetha ezombono
wakhe, uthe kubantu bakhe,
"Amathambo enu aya kuba
mhlophe kulo lonke ilizwe."

Ngathi le nto yahamba
nje ngoko wayetshilo.

Wawathetha la mazwi

Konwatyivve, Kuselwa, Kusinwa,
phofu sel' engasemnandi empilweni.
Yiyo Le ke ingoma yama Gubevu:-

"Wena Nokhala Ka Gubevu!
Nant'impunguty' engenamngane.
Uya bon' indlu yatsha!
Wen' unge ngangezi intaba."

"UMageba uHasele ematLuGini."

Kukhe Kwathi ngaxesa Lithile,
enye yamakhosikazi asebukhosini
yetyiGilika yawa. Ityala Layo
alithethwanga, kuthe kwakuba
kunghinakele ukuba ikwenzile
oko suka yagxothwa kunye
nomlingane Lowo wayo.

Le ndoda iphanzileyo
ihambe yahamba, ityhutyha
amahlathi iwela nemilambo
yada yaya kuwa kwela kwaZulu.

UDLOMO.

Sithuli 98

kusalawula uMageba kaRhunga
kwelo.

UKumkani wakwaZulu
uyibuzē imvelaphi, imangalisiwe
nabubanzwakazi bomkayo. Ithe
ivela kwela se maHlubi
kwaDlomo. Uthe wadlana iindlebe
nayo nangezinye izinto ezizimbi,
ebuya efuna ukwazi ukuba
amaHlubi angakanani ubuninzi.

Ithe maninzi ngangokude
uKumkani wakwaZulu angabinakho
ukungena. Lo Kumkani ke uye
wangwenela ukunga angakhe
alibyelelele elakwaDlomo.

"Kwandl' ayi valwa ngamivalo,
lvalwa ngamakhand' amadoda."

Kuye kwacelwa into ecelwayo
kuDlomo ngulo Kumkani, kuthe
kwakuthi cwaka, kwagondwa
okokuba isicelo sakhe (Luhlaselo oloke)

Samkelekile.

Kuthe kungeka Lindeleki nto,
 oothuka amaHluGi sel' engene
 amaZulu kwiphiko Langasekhohlo
 kokwabo Manyaza Lo ka Masiyi,
 Gaye abawanika nelincinane
 ithuba Lokuma. Awaphethu-
 phethula macalana onke ada
 adideka, Laba ke ngoko Liya
 duGa-duGeKa ihlelo Lawo. Aye
 ahlehliswa isithuba esikhulu,
 exhathisa.

Umpthathi wempi kaDlomo
 uye wawathiGa amaBandla akhe,
 esithi ma kakhe azuze ikhefu.

Abuya abizelani ndawo nye
 amaZulu akhaliphe kunene,
 abuya inguqu.

Kubona kēLē amatshoGa
 namaKhaka aamaHluGi esiwa
 ngapha nangapha aza
 emva koko ayitsho ingoma
 yawo yokufunza athi,

“Soka sizidle zonke,
 Ngamnyam' amadoda!
 Zise Mbo naphi-phi-phi,
 Siya kuzi Land' iinkomo,
 Sizigone nokuba zise ngaben' enjani
 Ngamnyama amadoda.”

Ithe ukufunzelana oku
 yangamatshu, Lwaghuma uthuli
 Lwasinga phezu lu. Iphinde yavuma
 eyama Lulu, Yandula ke ukuthimba
 ekaDlomo iinkomo zakhona
 zika Qwabe ka Mandela.

Emva koko akuvakali
 okokuba kwakha kwabuya kwaakho
 impambano phakathi kwezi
zizwe zibini.

“InZala kaDlomo noMasiyi.”

UDLomo weenje nje ukuzala
 kwakhe. Isoka ngqangi lakhe
 nguSicence. Inkosikazi yakhe

yokuza la inKosi yintombi
 ka Zwana Lo uzala uMbambano,
 ngayo uzele uMasiyi inkulu.
 Izindlu zakhe ezimbini
 ezaziwa ngokuba LiKhohlo
 nemButho azifikelelanga
 eziNdlebeni zethu. Amaxhego
 la aye abala kulubalisa
 ngezengo zakhe zobukupoti
 akayi nakana kuyaphi inzala
 yakhe. Sikhumbula ukuthi
 nje ngenKosi waye negela
 Lamakhosikazi. UMpangela
 ngomnye woonyana bakhe.
 UMasiyi yena uzala
 uNgwekazi inkulu, uJozi
 LiKhohlo, uMafu yimbutho.
 Kwezinye izindlu uzala
 uManyaza, uMatshengele
 no Ntsele ngokuzana kwazo,
 UNtsele ngowasendlwane ni
 oko kukuthi indlu edelekiLeyo,
 engazelwa ntweni. Ngabazukulwana

Gaka Dlomo Gonke aaba Santwana.

"UNTsele weNziwe inKulu."

Kuthe uKumkani uDlomo xa waye sel' aluphele namehlo akhe sel' eluzizi wandolula indoda ebi sakuhlala apha komkhulu ithunywe nokuthunywa, eyiphathise uphondo, ukuba iluse kuMasiyi aye kumzekela ngalo amanzi emthonjeni okutshaya igudu (ngesi gudu)

Uye wamangala uMasiyi esithi Gakho abazukulwana bakhe ma kathume bona, yena uyinkosi.

Luye Lwabuyiselwa kwa kuDlomo, waza waxelelwa konke okuthethwe nguMasiyi.

Ekuxakanisekeni kwakhe uKumkani uthethe weny'e nje, "Nje ngokuba wena nyana wam Masiyi walile ukuya

Kuukha amanzi, ubukhosi
abukho kuwe, Kodwa Covela
ezingubeni zakho: "

Umthunywa lo kuthiwe ma
kaluse kuNgwekazi aphinde laa
mazwi kube kuthethwe wona
kuMasiyi. Ulumangele naye,
Lwandul' ukudluliselwa kuTozi,
kuMafu, nakuManyaza. Bonke
aaba Galile. Kuthe xa ngoku
lube Lufanele kukusiwa
kuMatshengele, unina wamphangele,
umthunywa lowo engekalusi
womgxotha esithi akafuni
kubulawelwa mntwana, uyabona
ukuba otho phondo Lumithi
isilo, esingaziwa mnxhuma.

Le nkosi tazi iGinawo
amanatanye wokuba Lowo othe
wavuma ukuya kuwazeka
amanzi egudu wonikwa ubukhosi.
UMatshengele waye
eyinzwana kumago Bonke

UDLOMO.

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oonyana baka Masiyi.

IKomkhulu eli yindawo
apho kuhlangukhona zonke
iindidi zabantu. Umhambi
ulapha, izihlobo ezivela
phi-naphi zilapha, abeze
ngeenyewe zabo ezithile bolapha.

Imbutho yamaqhego ilapha,
wona ahlalele ukunceda
ekukhululeni amatyala angabele
ulutsha nokugqala izinto ezenzekayo,
akwazi ukuzilamla.

Emva komzuzu othile
Luntantiswa olu phondo ukusuka
kulo lusiwe kulowa kumangalwa
ngawo onke lama xesa, liye
lamtshela umthunywa lo,
wakhohlwa licebo.

Ngalo eli xesa uNtsele
ube ehleli ngasekuhlanti phaya-
ekunye noZibaya uninalume
kaDlomo inkathavu yexhego
lasema Beleni.

USe sel'ephela pam
kukwaluphala, phofu uSe sabona
kakuhle ngamehlo. Nguye lo
ozibongo zithayelele esi 'sahluto
sikuso ngoku.

Aaba batana baye ba
Gengxwala lo mthunywa besithi,
"Unamehlo nye, neenyawo
nezandla, ubangelwa yintoni
na wena ukuba ungayi
kuwazeka?" Uthe kuba
engayalelwanga loo mthetho 'suka
okakaphendula nto. Uthe ese
kulo ngxaki wathi uZibaya
kuye, "Ethe olo phondo."

Akuba elufumene uthe,
"Bukula thabatha olo phondo
uye uzeke amanzi ngalo
kulo mthombo uses' apha"—
wafho ewalatha.

UBukula lo uzolwa
ngu Mlabatheki into yakwa Nkwali.
Weenze owenkawu ukusinga

emthonjeni, weza nawo ekwaphethe
nodaka Lwaloo mthombo.

Uphondo ulunike uZibaya,
waza ngolo daka wadyoba
iinyawo zika Ntsele ukuze
ibe Gungahina. UZibaya
ulunike uNtsele ukuba
aluse kuyisemkhulu.

UDlomo ubuzile ukuba
ungubani na, kuba amehlo akhe
abe Luzizi ukuba agone.

Ukhe ungu Ntsele. UKumkani
uye wamphutha-phutha wamva
enodaka ezinyaweni, ubuzile
ukuba uye wavuma na yena
ukuya kukha amanzi abanye
bemangele nje. Uphendule wathi,
"Ndibe ndingubani na mina
nKosi ukuba ndingavumi xa
undithumayo."

Emva kokuwamkela ukhawuleze
wagqelisa loo mcimbi waye
wafunela wona. Ukhe

wabahlanganisa abazukulwana
bakhe bekunye noyise wabo.

Uhambise wathi, "Nganikhe
niphula-phule kumi bazukulwana
bami. Ngamava ese ndinawo
ndibe ndinomnoweno wokukhe
ndibuye ndiphinde ndidale
ngokutsha ubukhosi benu
matshawe; kungoko niye
na bona ndisenza amagasi-gasi
ndinithuma amanzi okutshaya
iguduzi ^{ogesi gale} be ndizingela ndizama
ukuzuzisa oyena uyakuba nguye."

Ukwazi ukudala ubukhosi
iyenye yezo nto zingabe kunene,
kuba lo mtu sukuba enyulelwe
ubukhosi, kufuneka kufundwe
intliziyo yakhe kugala, kuba
ubukhe obusembonakalisweni
yangaphandle abunanto yokwenza
malungana noBuphathi.

UYisake usikelele
uYakobi ekho uEsawu

umkhuluwa wakhe ngokumphe-
ngela, kanti oyena ube eyaleziwe
likwa ngulo omkhulu.

Inyama eyasiwa ku Yisake
ukuba atye yeyebokhwe ingeyiyo
yenyamakazi, kodwa wasikeleleka
nakuba kube kweenziwe
oko kuphambanisa.

UDLomo naye ngelakhe
icala weenze into ekwafana
nale sigqiba kuthetha yona,
kuba iintsikelelo wazithulela
phezu ko Ntsele ngenx' enokuba
Gaalile ukuya kukhula amanzi
abakhuluwa bakhe. Kuva kala
ukuba naye wasikeleleka.

UYakobi wooyika ukuthetha
inyaniso kuyise ngokufundiswa
ngunina u Rabeka.

- (1) Wathi ungu Esawu engenguye.
- (2) Wathi umnika inyama yenyamakazi
ingeyiyo.

(3) Wazeenza ixhonti ngokusuka
ambathe ufele Lwebokhwe
engelilo.

Eya semakhubini imbali
iyelele kule igaliswe ngentla
ngokuswela kwayo inyaniso.

UNTsele wooyiseka
kukuthetha inyaniso ku Domo,
naye ngokucetyiswa ngu Zibaya.

Uthe azeke nguye amanzi,
xa axelela uyisemkhulu, kanti,
esitsho nje uyanyanga, oyena
mntu wayayo ngu Bukula.

Apho ifike ibe yinkohla
mntu kukuba aaba bantu
babinzi nakuba bengabanga nakho
ukuyithetha inyaniso, kodwa
iintsikelelo ezawiswayo phezu
kwabo zanamathele. Na
kujongisiswa kakuhle kufumaneka
into yokuba iintliziyo zezinci ezi
zibe zilungile zingakhukhumalanga
nje ngezentlulweni eziya ziphoswe

Liwonga loBukhulu ngesizathu
sekpatsi.

Ke kaloku kuthe akuba
u D Lomo eweenzile amahla-
ndinyuka kuba zukulwana bakhe
ngala manzi ndini amxhelo mde
egudu, wakha ngoku waguqela
ku Ntsele. wathi, "Naabo
uBukhosi Ntsele. Yiba yinkosi
kubazalwana bakho, ma babude
kuwe oonyana boonyoko Gen 27. 29."

Wongqa wathi, ma ze agcine
uManyaza. Uye wamamba
ngesandla waza wamngenisela
endwini akukho ukumsikelela,
Landula ke igqipa LaKomkhulu
Lamqaphula ngamakhubalo
ekuqatshulwa ngawo aabo
sukuba Genziwa iinkosi Sam I. 16. 1243.

Baye Gee duu abazukulwana
bakhe kunge kukho nokuba
babusangene ubuso babo, amadolo
eGethana, Gehamba Gehumzela

Between the lines 19 ending ^{with} the figures
 Sam I 16. 12 & 13. and
 20 beginning with the word Baye,
 please insert the following
 which should read:-

Uyisemkhulu uthe kuba
 fana Gaaba, ma Gacambalale
 phantsi emhlabeni, wondul'
 ukuyalela uNtsele ukuGa
 ma ka batsibe. Weenje njalo.
 Baye bee duu K