

RARE BOOK CASE

IMBUMBA

YAMA NYAMA

NGU

D. D. T. JABAVU

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YAMA NYAMA

NGU

D. D. T. JABAVU

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EXPLANATORY NOTE.

This book comprises Xhosa studies on,
(a) the subject of the Ntsikana celebrations that are annually observed in the Cape Province ; (b) the clan names of the Xhosa people (c) praise names associated with those clans ; (d) and an account of the Intlangwini tribes found in South Africa.

These studies have occupied me, off and on, upwards of thirty-five years of enquiry, and are here published for the first time with the aim of encouraging researchers to make further investigation on these and kindred topics largely neglected by the present generation.

I wish to thank Dr. R. H. W. Shepherd (of Lovedale) and the Johannesburg Bantu Press for permission to quote and translate his illuminating article on Ntsikana that provides historical substance to the various versions here referred to ; and I wish to thank also Mr. C. A. W. Sigila for allowing me to include here his valuable article on the Fingo celebrations.

1952.

D. D. T. JABAVU.

IMBUMBA YAMANYAMA.

Igama lale ncwadi lalatha izinto ezahlukeneyo, ezithe zakuhlanganiswa zancamathelana zeenza imbumba engenakho ngoku ukwahlulwa-hlulwa. Xa kuhlinzwa inkomo ngabaNtsundu akunyali ukuba kube kho amasuntwana enyama ajuba kwisitshetshetse somsiki nomphaali, awe phaya, apha naphaya; wambi asalele entlonzeni le yesikhumba. Kuthi kwakugqitywa ukusetyenzwa zihlanganiswe ezi zijungqezanyama, ezibizwa ngokuthi ngamanyama, zibunjwe zibe libumbulu elikhulu lento. Emva kosuku olunye libunjiwe lisuke liqine libe yinyama enye, ekufuneka imela ukuze isikeke, kuba amanyama la akasavumi kwahlukana; sel' eyimbumba edibeneyo. Athi khona ekhe ahlala ada ooma, abe ligagadele elingathi ngumthi okanye yintsimbi. Le nyani inqinwa yindoda enkulu ekuma86 eminyaka ubudala uJames Ntshona wase-Qonce, othe kwiMvo yomhla we16 July, 1949, "OkaGaba uNtsikana wathi ze nibe yimbumba yamanyama, ethetha ebuzweni nasebutyalikeni. Azi ukuba umzi uya yazi na imbumba yamanyama? Nathi sayithi tshetshetse kumaqhaga egwada awayenziwe ngamanyama, uqilima lwento engenakonakala."

Le ncwadi ke ijonge ukufundisa ngokubonisa ukuba izinto ebe zahlukene zinokuphu-

thunywa zibunjwe ngokutsha, zijike zibe yinto entsa eyomeleleyo, ibe liqele elingenakho ukwahlulwa. Kungoko isahluko sokuqala (page 1) sithetha ngoNtsikana kanye ngokuphathelele kwisikhumbuzo samaXhosa esaziwa ngokuba siiKhumbuzo sikaNtsikana oNgcwele, onguyena wathi yibani yimbumba yamanyama. Emva kwesi sahluko kulandela isahluko esichaza iziduko zamaXhosa (page 15), nesinye esingeziNqulo zezo ziduko (page 32), nesinye esichaza imvela-phi yeNtlangwini (page 58), nesinye esiyintetho yomNumzana C. A. W. Sigila ngesikhumbuzo samaMfengu (page 100).

Siyinikela kuni ke mzi wakowethu le mbali ngentobeko.

1952.

D. D. T. JABAVU.

Kuficelelo lwesibini izinqulo zongezelelwe ekubeni be zingama93 zaba li162 ngesizathu sokuzuza ezitfa ebantwini nokumiswa ngendlela entfa kwezinye kwa ngokufundiswa ngabanini-zo.

Ndibulela abahlobo abaninzi abazixhamleyo ngokundibalela bebonisa iindawo ezintfa ngokukodwa ibali lamaVundle elizotywe lichule uJ. H. Ngcwafe labalwa nguS. P. Ngculu. Lifanele incwadana eyodwa.

1953.

D. D. T. JABAVU.

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UDABA LUKANTSIKANA.

Kwisikhumbuzo sikaNtsikana esasingenele eQonce ngomhla wama23 March 1948, ndandingomnye wabanyulelwe ukuwisa iziyalo nokuthetha entlanganisweni yangokuhlwa. Ndandingaqali ukwenje njalo kwesi sikhumbuzo. Kwaba njalo kwesasiseNxaruni (1943); kanti ukuze ndife lilungu laso ndasingena ngomnyaka we1926 ndiseseDikeni phantsi koNkosi Ndabemfene Maqoma (Uhlwath' olumadolo, Uphunguza nampofu) endandi-ngumphakathi wakhe.

Isizathu sokusingena kukuba esi sikhumbuzo sivulelekile kuye wonke umntu ovumayo ukulandela imfundiso yomPolofiti uNtsikana. ENxaruni kwada kwaba kho nomLungu osibangayo esi sikhumbuzo, esithi ulilungu laso kanye ngale nxa. Kungaphezulu ke kum ukusifanga kuba ndingumXhosa nozwane ngokuzalelwa egqubeni kwaNtinde eQonce kwaNgqika apho inkaba yam ikhona. Ayiphazamisi nto indawo yomlibo endiphuma kuwo kwaJili, iNtlangwini kaLusiba-lukhulu eSwazini, eMbo. UNtsikana udibanisa abantu bemilibo ngemilibo abathetha intetho enye namhla nje, isiXhosa, nakubeni se iphantse ukulibaleka into yokuba ekhulwini leziduko ezikhoyo emaXhoseni zinganeno kumajumi amabini iziduko zomnombo kaNkosiyamntu, oyena mXhosa wantlandlolo; kuba

ezona zininzi zezezizwe ezangenelela ema-Xhoseni zivela kuBaThembu, naBeSuthu, namaGqunuqhwa, naBaMbo (amaMpondomise, namaMpondo, namaBomvana nento eniazi yemfuduko ephume kumaSwazi, amaBaca, amaXesibe, iNtlangwini, kwa naBenkcithakalo yeMfecane). Kulungile ukuBa zaziwe zikhathalelwe iimbali zemveli yale minombo, kuBa zicacisa ubunye bethu, waye uNtsikana ingoyena usidibanisa kamnandi.

Thina ke malungu esiKhumbuzo sikaNtsikana yimfanelo nenyhweba yethu ukulazi ibali lakhe. Naalo lilondolozwe ziincwadi ezinje ngezi: *Indaba* (Incwadi yephepha laseLove-dale, 1880). *Zemk' inkomo Magwalandini*, Rev. W. B. Rubusana 1911; *Ibali likaNtsikana*, Rev. J. K. Bokwe, (1914); *Isikhumbuzo somPolofiti uNtsikana*, S. E. R. Mqhayi, (1927) *Imibengo*, W. G. Bennie, (1935), apho kuthetha ooZaze Soga, Noyi Balfour, W. Kobe Ntsikana. *UNtsikana neLizwi likaThixo*, Rev. Burnet W. Ntsikana (1946).

Nje ngokuBa imbali kaNtsikana ekwezi ncwadi iluwangala, kuya kuBa kuhle intetho siyimise ngokweziganga ezithathu khona ukuze ilandeleke. He! Esokuqala isiganga siya kuBa sesodaba lukaNtsikana ngokwamazwi ekuthiwa aphuma emlonyeni wakhe; kulandele esesimo nesimilo sakhe; kugqibele ngeseziqhamo zemisebenzi yakhe.

(a) Malunga nodaba lwakhe ndifumene kunqabile ukuwazuza amazwi entfumayelo yakhe ngokuwa kwawo emlonyeni; ngenxa

yokuBa aBaBalisi bakholisa ngokuncoma ka-khulu amandla egalelo lokuthetha kwakhe, anqabe wona amazwi. Endiwahlanguleyo naanga:—

1. “Le nto indingeneyo ithi ma kuthandazwe; le nto ithi thetha; ma kuguqe yonke into.”

2. “Guqukani! guqukani nonke ezonweni.”

3. “Musani ukukholwa ngamazwi ka-Nxele okuthi wobavusa aBafileyo ngelizwi lakhe. Ma nilinge ukuthandaza uThixo ngokuBa enamandla phezu kokufa.”

4. “WaBayala abantu bomzi wakhe ukuBa bangaqabi imbola, bangayi emdudweni, bangaphimisi, esithi, “Ma bakhonze uThixo.” “Nize nithi noko intambo ifakwayo emqaleni wenu nigcine kakhulu iliZwi likaThixo, ningalilahli noko nihlatywa ngentsuntse.”

5. KuBantwana bakhe wathi, “Nize nigcine iliZwi likaThixo, niye kungena esikolweni.”

6. “Imvan' encinane nguMesiyasi
Unyawo zinamanxeb' okubethelwa
Uzandla zinamanxeb' okubethelwa
Eyahlatywa ngentsuntse ecaleni.”

7. EBesithi ma bakuthi bathandaze ematyholweni, baye kuzithandazela ngokwabo yakuphuma ityalike. Baqala abantu ukuthanda ukuthandaza. Inxenye ubekhe ayivele xana ithandazayo isithi, “Undiphe iinkomo, ndibe yinto emzi mkhulu, namakrexe amahle.”

Wabaxelela ukuthi ma bangathandazeli ma-
kpxe; loo nto sisoono; ma bathandazele
imiphefumlo yabo, ukuze bathi bakufa baye
ezulwini.

8. "Noqonda xana isoono sandayo: ko-
tshaya kutshaye nomntwana omncinane; ndi-
zibona iintsinga zamaNgqika ziduda phezu
kweNciba; Ndiwabona amahlathi ezele zii-
ndlela, nemithi isarwa amacangci."

9. "Ngaloo mini wamthi hlasi umoya ngo-
kwazisa izinto ezizayo. Kwezo zawukhawu,
waziselela wathi, "Kuza abantu ongazange
ubabone abandlebe zimaholoholo, zimabeke-
beke, zinga ziingqotho zesikhumba (ekucaca
ukuBa ngamaMfengu lawo) abaya kuthi, ukuBa
anilinyamekelanga eli liZwi, ibe ngabo aba-
phambili; ze ningaluchukumisi ke olo hlanga;
ma ze ungayithabathi indebe yomcephe kulo;
ukuBa akubayekanga baya kukufiya nolwawu.
Luyeza uhlanga olumhlophe, olunwele zi-
ngcaka zifana nobulembu bombona, isizwe
esilumkileyo esinwele zinga bulunga; siza
sineqhofa elingenamlomo; ma ze ningala-
mkeli iqhofa, liya kukhukulisa uninzi; eyesibini
into abaya kuza bathethe ngayo liliZwi lika-
Thixo; ze nilamkele, Ngqika! UkuBa aku-
lamkelanga eli liZwi, eli lizwe liya kuzala
ziindlela zeenqwelo neendlwana ezimhlotshana,
lidliwe yimihlambi yeegufa (iinqwelo nee-
gufa zazingaziwa ngoko). UkuBa nilamkele
iqhofa eli, niya kuphambana unyana noyise,
umfazi nendoda, intombi nonina." Ukuphu-
laphulwa kwaloo ntetho kwakungasekuko

nako, wada wayeka. Yayisingiswa ke enkosi-
ni xana ibekiswayo, nangani kuBo Bonke.
Kwakhe kwathi cwaka umzuzu, yand' ukuBu-
lela inkosi isithi, "Ndiya bulela mnta' kabawo
mfo kaGaba; andisemntu ufunyayezwa luda-
ba. Umzi wakowethu uchithwe lelaa gezana
likaBalala (uNxele) elithe uza kuBa ziinkuni
neembovane." UNtsikana ukumleleza uthe,
"Akukho nto iya kuBa njalo; uNxele uya
balahla abantu."

10. Ngenye imini uya fika uNgqika kwa
nephakathi. Emva kwembedeфо wamthi hlasi
umoya wokwaziselela, wathi, "NdiBona
iintloko zamaNgqika zidliwa ziimbuzane; ku-
za imfazwe kwithafa lamaLinde." UNGqika
ebeyiva intetho kaNtsikana imoyise yena ngo-
kwakhe, kodwa amaphakathi ebengayikhathala-
lele, esithi le nto ibangele upudo kumaLawu!

11. Wathi ukuyala abantu bomzi wakhe,
"Ma ze nibe yimbumba enje ngeyamanyama,
niye esikolweni."

12. Ngalo mhla wabuba wathetha kakhulu
ngezinto zikaThixo, wathi, "Ndiya goduka,
ndiya kuBawo; nize nigcine kakhulu iliZwi
likaThixo, nithi noko ifakwayo intambo e-
mqaleni wenu niligcine ningalilahli niBambe-
lele nide nifele emithethweni yakhe uThixo."

13. Amaculo akhe afunyanwa encwadini
ethi, *AmaCulo aseLovedale* (J. K. Bokwe)
nakuleya kaBurnet W. Ntsikana ese siyikha-
nkanyile.(i) Eyokuqala, "Intsimbi kaNtsika-
na" yingoma abeyimemeza kwa kusasa ngoms'
obomvu esenza intsimbi yokuqokelela ibandla

eliBizela emthandazweni emi emnyango wendlu yakhe elilisela ngezwi elikhulu lengoma. (Ngethamsanqa le ngoma kwenzekile ivunywe ngamawaka amahlanu eLovedale ephethwe ngumbali lo ngehambelo yeKumkani yase-England ngomGqibelo 1 March 1947, apho ithe yathandwa kunene yiKumkanikazi isithi isandi sayo sicacile ukuBa yingoma ephuma esifubeni seAfrika; ayifani nanto ezingomeni eziqheleke phefeya); (ii) Eyesibini ngu-Dalibom," (iii) eyesithathu liculo "Elingqukuva;" (iv) eyesine yeyona yaziwa lilizwe lonke elithetha isiXhosa, "UloThixo Mkhulu Ngosezulwini."

14. Kambe kuthiwa waziselela nangololwe esithi phantsi kwentaba kaNdoda koza kubaleke inqwelo yomlilo ezihambela iyodwa ingatsalwa nto. Esi siprofeto andisifumananga ndawo kwiincwadi endizifundileyo, phofu sikhankanywa kakhulu ngomlomo emaXhoseni endazalelwa kuwo. He!

(b) *Imo nesiMilo sikaNtsikana.*

UMakhaphela Balfour, umKwayi, uthi "Ndiya mazi uNtsikana, umfo kaGaba, wakwaQhankqolo, kwaNyembezana emaCireni. WayengumNgqika wenene, ihomba lenene ebe lifanelwa yiminweba yalo yeenkunzi zodwa izingwe ezi, ingubo afumayela ambethe yona. Ndimazi xa asentfumayelweni yakhe, namatiletile obenzeleleli, kuBa ngumfo obengempofeti nje, kodwa nomfundisi; be kusemhlotfheni

ukuBa ukwangumenzeleleli phakathi kwabantu noThixo. Be kulula oku kubantu abangamaXhosa ababeqhele amatola namagogo. UNtsikana lo ube nefuthe elikhulu lokwenza abamlandelayo babuve ubukhulu nokuba kufuphi kukaThixo; afumayele lo mfo ngoThixo atsho bave, boyisakale ukuthi kanti be besoono uThixo nangezi zoono kuhleliwe nje! Enkonzweni xa afumayelayo uhleli ngasezantsi ngasemnyango, indlu izele tu ngabantu, amadoda nabafazi. Umnumzana utsho ngomnweba wakhe weenkunzi zezingwe, le ngubo inkulu iwugquma kakhulu umzimba womni-niwo, ogcinwe ukungakhe uvele kuye apha. Intsfayelelo ibiqala ngeculo "UlonguB' enkulu esiyambatha thina." Uya kuthi akungena kulo umhobe lo mfo kuthiwe ge ukuhlala endlwini apha ngabakhedamele iZwi lika-Thixo; ithi yakumamkela indlu angene afumayele le nto imhlileyo, ithiyene nesoona, abachazele ubooni babo entlalweni yemihla ngemihla, esalatha izinto ezikubo azithiyileyo uThixo. Wofumayela umfo kaGaba kude kuphunyelwe phandle ngokuxinana kuBa kuze nowaphi ukuza kuphulaphula le "nto," atsho balile abantu, iinyembezi ziqukuqele nje ngomsinga ziphuma kwabahleli entla endlwini zibethe ziwunqumle umbundu weziko. Yabe ilixefa ebe singafunwa kakade isoono nenyala emaXhoseni, ababesithi ababanjwe ekukrexezeni babulawe ngokuxhonywa emthini, badliwe ziinchuka bejinga apho, loo ndoda naloo mfazi. UNtsikana ubemchaza umntu ongu-

Dafeti amenze oyena nozala wamakholwa. Ewe, walithumela iliZwi likaThixo ngezithunywa kuHintsa, nakubaThembu kwaNgubenchuka, nakwaGqunukhwebe. Kukuze uHintsa alinine ngokuthi, "Lifanel' amaMfengu la."

UJacob Mnxhuma Noyi uthi, "UNtsikana wayesisikhulu emaCireni. Ingufo yakhe ibisenziwa komkhulu ngofele lwengwe. Lo mfo wayesisithethi; wabe asuke alesefe ekhangele engubeni yakhe yezingwe. Ebengalali; kuuphela ebesithi nqwaa ebusuku, abantu belele nje kuuphela uya thandaza.

Ngalinye uNtsikana wayelawulwa nguMoya kaThixo, ngohlobo olunqabileyo nakwawona makholwa aphambili ngezi mini. Kucacile ukuba wayesazana noMoya oyiNgcwele, xa siphawula oku kuthandaza kungaka, neentsumayelo ezichana iintliziyiyo, singathethi ngenyama yakhe, ekuthiwa ubesakuyiwa futhi ebulula iculo ngasebuhlanti.

Unqhinwa macala onke ukuba isimilo sakhe sibe sesimsulwa esonweni. Ulifanele ngaloo nto igama lokuba yiNgcwele.

Wayekhaliphile, ekhuthela, eyingoqwane yesinxofanxofa; tu ubuvila. Umzimba wawugcina ucocekile; wayihlamba imbola akungenwa liliZwi likaThixo, walawula nokuba inzala yakhe iphume emboleni ingene emfundweni.

(c) *Iziqhamo zeNtsumayelo yakhe.*

Isiqhamo esiphambili sentsumayelo kaNtsikana bubungcwele besiqu sakhe okunokwakhe, obathi basulela abanye abantu babenza bawasingisela phezulu amehlo nesimilo ezulwini. Wangenisa kumaXhosa umgangatho omtsha ophezulu wentlalo engenamphithi yobugqoboka benyaniso. Le nto iyintliziyiyo ezinikele kuThixo yaqala yabonwa ngaye uNtsikana, waza waba ngumzekelo ekujongwa kuwo kanye ngokwembo yenyoka kaMosisi ephilisa abalunywe zezinye iinyoka; okanye ngokwentetho yenKosi uYesu kuYohane 12: 32, apho athi, "Mna ke, ukuba ndithe ndaphakanyiswa emhlabeni, ndiya kubatsalela bonke kum." Okunene uNtsikana wabatsalela kuThixo bonke abavumayo ukungena eliZwini, kwangena amagqoboka amaninzi, amanye kuwo esiwazi nangamagama kwinzala yawo ekhoyo kwaXhosa. Naanga, Noyi (Balfour), Matshaya, Mbi, Thamo, Xuba, Koti, Matshikwe (uyise wabafundisi abadumileyo ooNdongo ePirie, noPetwell eKapa), Kobe, Dukwana, Festile Soga namanye amaSoga asemaJwarieni la aziwa ngokuthi ngawomzi kaKhonwana (khona ukuze iculo likaNtsikana libe nomgca othi "Lo mzi kaKhonwana siwubizile," apho kutyede abaficileli ngokusuka bathi "Lo mzi wakhona na siwubizile), Suthu, Phalaza, Hoga, Xelewa, Gwexana, Mazaleni, Peyi, Liginye, Mtyobile, Nginya, Velem, Qalaka, noKraziya noNkunkuthi iinto zikaPhofe kwaGanya kuGaga eDikeni.

NguNtsikana ingqalo yetyalike yamaGarabe igama elafunqulwa ngamaLawu laba yiGabe.

Amabandla awasekwa nguNtsikana naango eBofolo, nakuMankazana eDikeni; nase-Somerset East kuNojoli, naseBurnshill e-mKhubiso ngaseXesi; naseQonce naseNce-mera, naseMgwali naseTranskei.

Siya yeka ke apha ngala manqaku anguNtsikana nodaba lwakhe, nesimilo sakhe, neziqhamo ezidandalazileyo zentsebenzo yakhe. Ngamana wonke umntu oNtsundu womZantsi Afrika wafunda lutho kule mbali, ekuphuma kuyo isiseko sesiKhumbuzo sikaNtsikana.

Kwiphepha *Imvo ZabaNtsundu* lomhla 18/3/50 uDr. R. H. W. Shepherd ubale inqaku elifundisayo ngoNtsikana elithi:—

Kubantu basemaXhoseni akukho mntu uhloneneke ngaphezulu kunoNtsikana umpolofiti.

IziKhumbuzo ezibizwa ngegama lakhe iminyaka ngeminyaka ziya yinqhina le nyani. Egameni lakhe se kunamathele amaBali amazinzi, amanye aziintsomi, amanye ehla enike lwa izizukulwana ngezizukulwana; kanti noko ikho imbali ephathekayo nengenakuphikiswa.

Inxalenye yebali lakhe ifunyanwa ezincwadini ezintathu ezaficilelwa zapapafwa phakathi kweminyaka elifumi emva kokufa kwakhe. Umfundisi wokuqala weliZwi likaThixo owakha waangummi kunye nosapho lwakhe phakathi kwabantu abaNtsundu beAfrika yomZantsi-Mpumalanga nguRev. Joseph Williams (Veldyam) webandla eliyiLondon

Missionary Society. Waseka isikolo seliZwi ngakumlambo weKatala (Kat River) malunga neemayile ezine ngecala lomNtla-Ntsonalanga kweFort Beaufort. UVeldyam lo wasebenza iminyaka yaamibini kuuphela (1816-1818) wafa edanile entliziyweni. Ulandelwe nguRev. John Brownlee (uBuluneli) owathi ngeyeSili-mela 1820 wema endaweni eyayenziwe isikolo sasemaphandleni nguVeldyam. Le ndawo yayiliTyhume okanye iGwali ukwaziwa kwayo ingekude emzini kaNtsikana.

UNtsikana wabuba kwiinyanga ezimbalwa emva kokuza kukaBuluneli. Ebalu ngomhla wesithathu kweyeThupha 1822 eTyhume Mission Station uBuluneli wathi:

“Enye yezinto ekhuthaze ngamandla amakhulu ukuqhutywa kweliZwi likaThixo kweli lizwe, yintsikelelo ebonakele ilandela imigudu yomfi uVeldyam kungekuko kuuphela eBantwini besikolo esi kodwa nakwaabo bangama-hamba-nandlela abebehlala bahlale bayivelele le ndawo. Ndiya kukunika umzekelo ufe mnye, naangu:— Kukho umzi othile obantu bamalunga nekhulu abe beqhele ukuhlangana banqule kusasa nangokuhlwa gqolo nangomhla weSabatha okoko wabubayo uVeldyam kuze ekungeneni kwam kwelasemaXhoseni, isithuba eso esiphantse ukuba yiminyaka emibini. Kumalunga neminyaka emibini eswele-kile umntu oyintloko yalo mzi, umntu lowo owathi wayila ingoma ngolwimi lwaBo, ingoma esaculwayo nangoku xa kuthandazwa ku-Thixo. Ngosuku lokufa kwakhe (ekucacileyo

ukuba wayelugonda ngokupheleleyo) nakubeni wayenakho ukuyiqhuba inkonzo, wathetha ngokomntu oselwagcibeni lwephakade, ezixela ukuba yena uzinikele ngokuzolileyo entandweni kaThixo esithi ukholose ngokuzithobileyo ngencebisa yaKhe. Wayebonakala ethabatheke ngokunzulu lusindiso lwabantu bakowabo, ebathandaza aabo bangqongene naye okokuba ma bajongane nokona kufa koyikekayo kunokuyilahla ingqoboko.”

Le ncwadi ingentla ibalwe nguBuluneli ipapafwe ngomnyaka we1823 kwingxelo ye Glasgow Missionary Society.

Ingxelo yabaFundisi.

Ezimbini zelizwe laseSouth Africa zimbalwa iincwadi ezibe nempembelelo edlulayo kwekaDr. John Philip ebizwa ngegama elithi *Researches in South Africa* eyapapafwa ngomnyaka we1828.

Emqulwini wesibini wale ncwadi kumaphepha 186-8 usifa lukaDr. Philip lubale ngoNtsikana le ngxelo : “Phakathi kwabantu abancedwa kunene yintsebenzo kaVeldyam unkosi uNtsikana ufanelwe yingqalelo etsolileyo kwesi sithuba. Akubanga thuba linga ngeenyanga ezimbalwa eswelekile umfundisi wakhe naye wasweleka. Ekuguleni kwakhe kokugqibela, ingqondo kaNtsikana yaphakanyiselwa l'e phezu kwehlabathi lithemba lentsekelelo engapheliyo. Uthe akuziva ukuba iintsuku zakhe se zisongwa wawuqhuba akawuyeka umgudu wokuchazela abamngqongi-

leyo ngethemba lasebuKrestwini ngalo lonke ilixa esenakho ukuthetha, ebayaleza ukuba ma bakholelwe kuKrestu, bakhumathele kubafundisi nakwinkolo ekuhanjiselwe kuyo yinxalenye yabo ethe yancama lukhulu ekuzinikeleni kuyo. UNtsikana wafa efela phakathi kwabantu bakowabo ngendlela yobuKrestu benyaniso, wawunikela umphefumlo wakhe ezandleni zaloo Msindisi awayekhululwe nguYe emkhwaza esithi, ‘Yiza, nKosi Yesu, yiza kamsinya; ndiwunikela ezandleni zakho umphefumlo wam; ngowakho kuba wawukhulula ngegazi.’

“UNtsikana lo wayeyimbongi kwa nje ngokuba wayengumKrestu. Nakubeni engakwazi kufunda nakubala, wayila amaculo, emana ukuphinda-phinda ukuwaculela amawabo, ada anamathela ezinkumbulweni zabo.”

Apha ke uDr. Shepherd uzekelisa isiphiwo sikaNtsikana sokubonga ngokucwangcisa ingoma yakhe “Ulo Thixo mkhulu ungosezulwini” alandelise ngesiNgesi sayo esitolikwe nguBuluneli.

Ngomnyaka we 1827 kufike eTyhume uRev. William Chalmers othe ebala apho ngomhla we5/1/28 wabalisa wathi : “Ngale ntsasa umzalwana Thomson nam sihambe iimayile ezili15 ngamahafi sisiya kufumayela iliZwi likaThixo kubantu abangeziyo ukuza kuphula-phula ngalo apha esikolweni Okunene baphula-phule ngenyameko enkulu bathembisa ukuza kuliva eTyhume.

Kwenzekile kube kho ngenye imini umfana zoalwa yintloko yomzi lowo eyabe isweleke kuminyaka embalwa edluleyo, indoda leyo eyangeniswa ngumfi uVeldyam ekuyazini inyaniso; yaye ingumKrestu wenene iphile ubom obunyaniseke ngokupheleleyo oko yathi yagqoboka. Iyenzile nenzame yokuluqeqesela ekumoyikeni uThixo usapho lwayo kwa nabantu abayingqongileyo.”

Le ncwadi ipapafwe yiEdinburgh Religious Tract Society encwadini egama liyi*Scottish Missionary and Philanthropic Register* 1828 kuphepha 477.

UNtsikana lo ke akanelanga kuba ngumntu wasezintsomini kodwa ngumntu ocacileyo embalini.

Zontathu ezi ncwadi kucatshulwe kuzo entla apha zigciniwe eLovedale kanye ngohlobo ezaqala zaficilelwa zaalulo nakubeni ngoku kuyiminyaka eli 120 ladlulayo elo lixa.

N.B.—Incwadi yokuqhutywa kwenkonzo yesiKhumbuzo sikaNtsikana ifunyanwa koo *President* : Rev. J. A. Calata, St. James Miss., P.O. Cradock. *Secretary* : J. T. Arosi, B.A., Box, 46, P.O. Cala. *Treasurer* : N. B. Zondeki. P.O. Peelson.

IZIDUKO ZAMAXHOSA.

Iziduko.

Inkcazelo yentsingiselo yale nto isiduko ifunyanwa ngesiXhosa encwadini kaHenry Masila Ndawo, *Iziduko zamaHlubi*. Le ncwadi iluncedo olukhulu ngezizathu ezithathu. (a) Iincwadi zesiNgesi (ze“ Social Anthropology”) zicacisa ububanzi bomsebenzi owenziwa ziziduko (*clans*) ezizweni zonke zehlabathi, kodwa azicacisi kuya phi ngezakwaNtu. Le kaNdawo iya zenzelelela. (b) Kwezi zamaHlubi uvelise iziduko zawo ezikumafumi amahlanu anantlanu, efakela nezibongo zawo, nje ngombali oyazi kakuhle into athetha ngayo. Kaloku wayethabathe inkxamleko enkulu nendleko ebanzi esiqwini sakhe ukuyiqokelela nokuyifeza le ndaba yamaHlubi kwisithuba seminyaka emininzi, ade walifiya ihlabathi (1948) esawuqulunqa lo msebenzi, egqibe nezinye iincwadi ezingekaficilelwa. (c) Inguvuli-ndlela obonisa ubungxaka-ngxaka bomsebenzi olindele amatjha-ntliziyo aya kuthi ayibone imfuneko yempando (*research*) nokulondolozela izizukulwana ezizayo iimbali zazo ezisengozini yokulibaleka xa bephelile abazaziyo, abasaphilileyo ngoku. He!

Le ncwadi kaNdawo ivuselela ukuba kuvele abanye ababali abaya kuqokelela iziduko zaba-

Thembu, nezamaZulu, nezamaXhosa (nje ngoko kulingiwe apha), nezamaBele, namaZizi, namaMpondo, njalo njalo.

Ikakhulu iziduko ziqalela ezinkosini, neenkosana ezaye zithandwa ngabalandeli bazo, nakwiinkabi zamaleqe, nakumagoga namaqhaji awayengamafa-nankosi, namaphakathi awayebalulekile. Enye into edala ubuninzi beziduko bubininzi babantu bomnombo wenkosi enye, nje ngamaHlubi la ekuBonakala ukuba ewodwa wona aya siphutha-phutha isigidi, xa siquka onke aseNatala naseluSuthu naseKoloni. NamaZizi anjalo ukuba maninzi eluSuthu naseNatal. Kwakhona ubuninzi beziduko buvela kubangeneleli bezinye izizwe, bengena bevela emacaleni ngezizathu zokuzekelana kweenkosi, kwa nokufikelwa ngabachithakali abavela kude, kwa nokumiswa kwezithaanga ezitjha zobukhosi obudalwa ngamaButho oonyana beenkosi. UBunyaniso bale nto bunqhinwa ngumzekelo omhle wesizwe esineziduko ezininzi, isizwe samaXhosa, esisesona ndisiqondayo nje ngoko ndazalelwa kuso, ndaye ndingenandawo yimbi ndinokuyifanga ngaphandle kokuXhosa. Nalapha kumaXhosa kuphawuleka ukuba ezona ziduko zininzi zeziphuma ebaThenjini, ngesizathu sokuba isiko leenkosi zamaXhosa kukuzekelwa amakhosazana aabaThembu, athi ke wona asiwe emizini yawo ephelkezelelwe ziziyunguma zoduli, aze amadoda olo duli asuke anyibilike athandane neenzwakazi zamaXhosa, angaba sagoduka. Kwa khona phakathi kwamaXhosa

zininzi iziduko ezingenelele ngabantu benkci-thakalo abadudulwa entla ziimfazwe zemfucane kaMatiwane, baza bangena baangamaXhosa kuHints eGcuwa, bamkelwa nje ngabantwana bakaHints. Kwa khona emva koPhalo amaTaraabe awafiya amaGcaleka awela iNciba, aya kumisa izithaanga ezitjha zobukhosi bamaPhalo ngelo cala, kwaza ngeso sizathu kwadaleka into eninzi yeziduko ezitjha eziphuma kwiinkosi ngeenkosi, neenkosana, nemilambo ekuthe kwamiwa kuyo, neenkabi zamaleqe zezo nkosi. He !

Umbali owenze isiqalo esincomekayo sokulanda iziduko zakwaXhosa nokuzimisa ngenlelela yemveli yazo ezincwadini zakhe (*Xhosa Life and Customs ; South Eastern Bantu*) nguJohn Henderson Soga. Ngosizi olukhulu wasweleka (1932) esawuqala lo msebenzi, esathe xhaxhe ngeziduko ezimafumi mathathu. Ndithe ndakuphawula ukuba lo msebenzi wakhe ume esithubeni ndazimisela ukuwubhubhela phambili ndaya kufikelela kwiziduko ezilikhulu, ndisenzela ukuba kube kho umsekelo wento enokufundwa kwiziduko nokuma kwazo nokudaleka kwazo. Inyathelo lokuqala kukuqondisisa amagama eenkosi. Maninzi kakhulu ; kodwa apha siya kwenza nje amabal'engwe :— Umnombo wamaXhosa ukususela kwingotya uXhosa naangu : uXhosa (owayesidla ubom malunga nomnyaka we-1535) uzala uMalangana (owayelawula ngowe-1560), ozala uNkosiyamntu (owayelawula 1585) uyise

wamadoda amathathu. uCira, noJwara, noTshawe (owayelawula 1610) ozala uNgcwangu (1635), ozala uSikhomo (1660), ozala uTogu (1685), ozala uNgconde (1690), ozala uTshiwo (1690) ozala uPhalo (1700) uwise wamadoda amafini uGcaleka noFarafe ababesidla ufom malunga nowel1786. Ke iinkosi ezalandela uGcaleka ngooKhawuta, Hintsa, Sařili, Sigcawu, Gwebinkumbi, Ngangomhlařa, noZwelidumile. Ezalandela emva koFarafe ngooMlawu, noNdlambe; nguNgqika nomDufane; nguSandile noSiwani; nguGonya noMenziwa, njalo njalo kweli lethu ixefa. Enye into ehle iqondakale ngamagama athile aqala avakale ngexefa lenkosi ethile. Naangu umzekelo: ngethuba likaCira kuvakala amaKhwemnta noQhankqolo. Khangela ezincwadini zika J. H. Soga apho onke la magama amiswe kamandi ngokwemilifo yawo; ngexefa likaJwara kuvakala awooKhetřhe, Kwayi, Dange, Hleke, Ntinde, Gando; kanti ngoTshiwo kuvakala ooGqunuqhwa, Gwali, Tiso, Langa, Nqeno, Stokhwe, Zazini, Třhayelo; kuze ngoGcaleka kuvakale ooVelelo, Mbede, Tsonya-na, Zangw'a, Wangu, Mbalu; ukuze ngoFarafe kuvakale ooToyise, Gasela, Mqhayi, Jingqi Ngcangatelo, njalo njalo, amanye ingamagama eenkomo zamaleqe amanye ingaweenkosana. Zithanda ukukhothela apho ke iziduko. EmaXhoseni iziduko zomlifo woqobo kaXhosa (ooMalangana noNkosiyamntu) esisekweni zimbalwa, kanti xa zidiřene nezamaXhosa angabangeneleli ziwelile ekhulwini. Indlela

entle kukuzidwelisa ngokudaleka kwazo kwa nangokungenelela kwezinye izizwe.

Mithandathu iminombo yeziduko zamaXhosa.

I. Owokuqala umnombo ngowesiseko santlandlolo:—

1. AmaCira
2. AmaJwara
3. AmaTřhawe
4. AmaKhwemnta
5. AmaQwambi
6. AmaNtinde
7. AmaGwali
8. AmaHleke
9. ImiDange
10. AmaKwayi
11. AmaNtakwenda
12. AmaNzothwa
13. AmaNkabane
14. AmaMbalu
15. AmaMpandla
16. AmaCete.

II. Owesibini umnombo uphuma ku Třhiwo inzala kaXhosa:

17. AmaNqarwane (Korana)
18. IsiThathu
19. AmaGiqwa (Giqo, Griqua)
20. AmaGqwafu (AmaGořa)
21. AmaLawu
22. AmaSukwini

23. AmaChwama
24. AmaYeka
25. AmaLentyi.

III. Owesithathu umnombo ngowama-Gcaleka inzala kaPhalo :

26. AmaVelelo
27. ImiTshayelo
28. ITsonyana
29. AmaMbede
30. ImiWangu

IV. Umnombo wesine ngowamaGarabe kwa inzala kaPhalo yaseKunene :

31. AmaNgqika
32. AmaNdlambe
33. ImiDufane
34. AmaMbombo
35. AmaGwelane
36. ImiNgcangatelo
37. AmaJingqi
38. AmaToyise (AmaGasela)
39. AmaNywabe
40. ImiNgqalasi
41. AmaNtsusa
42. UloZala

Iphela apha ke inzala kaXhosa. Ngoku kulandela abangeneleli.

V. Iziduko eziphuma ebaThenjini zezi :

43. AmaGcina
44. AmaNtande
45. AmaZima

46. AmaNgxongo
47. AmaNyangala
48. AmaZotfho (a)
49. AmaHegeba
50. AmaTipha
51. AmaThunzi
52. AmaQocwa
53. AmaNdlane
54. AmaNcotfho
55. AmaMaya
56. AmaNyele
57. AmaTshonyane
58. UloDala
59. AmaNtlotfhone
60. AmaMpemvu
61. AmaNdungwana
62. AmaVala
63. AmaNqabe
64. AmaQoma

VI. Phantsi kwalo mnombo wesithandathu sifumana iindidi ezintandathu zeziduko zabantu baseMbo, oko kukuthi abantu abayinzala kaDlamini-waNkqanji (Dlamini I).

(i) Abaphuma kubeSuthu nabeTshwana :

65. AmaMvulane (BaPolana)
66. AmaMfene (BaTsoeneng)
67. AmaVundle (BaMeutla, BaFokeng)
68. AfaKhumbeni (BaGopane)
69. AmaNdlovu (BaTloung)
70. AmaZ'angw'e (BaTsakoe)
71. AmaNgqosini (BaFokeng, BaKwena)
72. AmaNtjilibe (BaSia)

(ii) Abaphuma kumaMpondomise :

73. AmaNgwevu (AmaTudulu)
74. AmaCweja
75. AmaMpinga
76. AmaXesibe (AmaKhuma)
77. AmaNdila
78. AmaMpehle
79. OoNonzaba
80. AmaKhomazi-Qhinebe
81. AmaGqunu
82. AmaNgxabane
83. AmaQadi
84. AmaNxasana
85. AmaZotfho (b)

(iii) Abaphuma kumaMpondo :

86. AmaNtlane
87. AmaZangw'a
88. AmaBamba (AmaZotfho (c) Kuma-Ngutyana)

(iv) Abaphuma kumaBomvana :

89. AmaTshezi

(v) 90. AmaNgwane (isizwe saseMbo esangenelela emaXhoseni ngeemfazwe zobufuliso, "imfecane.")

(vi) Abemfuduko yokuphuma eNatal (*migration*), bezihambela bengamfungazanga.

91. AmaHluhi
92. AmaZizi
93. AmaBele
94. AmaTolo
95. AbakwaMemela

96. AmaBaca

97. INtlangwini

98. AbeSuthu namaChi namaXolo

99. AbaThembu baseQhudeni

100. AmaNgwe

101. AmaZotfho (d)

(vii) AmaMfengu ngabenkcithakalo yemfecane kaMatiwane (*Dispersion Refugees*) nabeziduko ezifanayo nezi zingentla ukuthabathela kumaHlubi (91) kuse kumaZotfho (d) (101) koko bona badudulwa yimfazwe bachi-thakala baza kuwa kuKumkani uHintsabesithi baya mfenguza (oko kukuthi babangazekile). UHintsabamkela wabakhusela wabafaka phakathi kwabantu bakhe baza ngeso senzo baba sisiduko esitfha samaXhosa ngokwesiko lakwaNtu kwathiwa ngamaMfengu.

Naazo ke iziduko eziphambili zamaXhosa akumNeno-Nciba (Ciskei). Sithi eziphambili kuba igama ngalinye kweli khulu kunokwenzeka libe limumethe ezinye. Encwadini ka H. M. Ndawo amaHlubi aneziduko ezima55, ibe iNtlangwini ineziduko ezima23 ebalini endilenzileyo kwa kule ncwadi. Oko kukuthi kula mabal' engwe ndizama ukufukumisa abantu abaninzi okokuba bavuke bazalise izikhewu. He!

Ngoku siza kuphawula amanqaku malunga namagama athile kula akhankanyiweyo ngentla.

(a) Kukho amagama eziduko afanayo kodwa engawemilibo eyahlukeneyo, nje ngala:

(i) AmaJwara akuloSongcangcafe nawakwaSobekwa nakooPenyane Khathithi. (ii) AmaMfene akho awakwaHlathi kanti eNgqufwa kukho nawakwaMalukazi, namanye angawakwaDlelanga; (iii) AmaVundle ngala ange-ntla (67), kanti kukho awasemaHlubini encwadini kaNdawo; (iv) AmaM'aya akubaThembu (55) nakumaHlubi; (v) AmaNdaaba akumaHlubi nabaThembu nakumaZizi; (vi) AmaGasela ngawakumaToyise kumaNgqika nakwaMvemve eMbo; (vii) AmaTshezi akumaBomvana nakumaZizi; (viii) AmaZotfho maninzi kuba kukho awakwaNjiyela; nawasemaMpondweni kumaNgutyana eMbizana naseDutyini kuThangana ingotyamaBamba akwaNgqika; kukho awakwaNtambo; kukho awakwaNxasana nabakwaMhlophe noNtunzela kumaMpondomise; kukho abakumaYalo; kukho abakwaCekwane kooTshutsha; kukho abakooDeyi; awodwa awakoomaNci kuTabankulu. Wathi kum uPeter Mjali awodwa amaZotfho angabeSuthu, namaChi kuMagoba noTabu, namaXolo kaMbuyisa, nemiThwane emi kumlambo umThamvuna kunye namaNtjangase ang, engawo maBele koko ingabeSuthu; laye eli gama lobuZotfho lisusela ekuBeni aaba bantu babezizotfha (beziphatha) iinwele beyi xwesa ukuyinqumla ingqithi. Ma kube kungezi zizathu athi uMqhayi amaZotfho la luhlanga olumanya zonke izizwe xa ebalisa

ngoNompumza kwi "Tyala lamaWele;" (ix) AmaNdlovu naango kubeSuthu nakumaZizi, (x) AmaNxasana afunyanwa kumaMpondomise nakumaMfengu; (xi) AmaNcele akumaMpondo nakwiNtlangwini; (xii) ooTshabangu bakumaHlubi nakumaNgwane; (xiii) AbakwaKhasibe bakumaBaca nakumaHlubi; (xiv) ULanga uvakala kumaHlubi nakumaBele nakumaMbalu. (xv) ooTshabalala ngamaSwazi kanti bakho nasemaHlubini. He!

(b) UJames Mafuna, umBamba, uthi amaBamba la alizuza igama lawo malunga ngelixa likaNgconde, ngokuthi ubukhosi baMaXhosa, okuya inkosi yayisakwayiwe, bufanjiswe umphakathi onyulwa kumaNgutyana asemaMpondweni kankosi uThangana owayemi ngaseLusikisiki, nonzala yakhe iselapho nanamhla. Naango amanye eDutyini naseMbizana.

(c) Kwa khona uJames Mafuna uthi imiWangu le kwaGcaleka yiNtlangwini yakudala, enamaJili, eyangenelela kumaXhosa kwa sesi-sekweni.

(d) AmaNtlane emaMpondweni emi ngakuTabankulu nangaseLibode. NgamaMpondo omthonyama. Kaloku nditfho kuba ndifumene emaninzi amaMpondo angeneleleyo evela kwezinye izizwe. Ma ndithi maninzi apha emaXhoseni amaMpondo endiwabuzileyo umliso wemvela-phi yawo, kodwa inkoliso ndifumene ingakwazi ukuzilanda, isuke iphelele ekuthini "singamaMpondo kaNyawuza,"

into ke leyo efana nokuthi "singamaXhosa kaTshiwo," ingafundisi nto mntwini. Zithathu iziduko zamaMpondo endizifumene zicacile phakathi kwethu maNgqika omNeno-Nciba, zezi zamaZangw'a, namaNtlane namaBamba. AmaZangwa kaKhwalo maninzi eMfundisweni nakuTabankulu. UJohn Tile waseXesi uthe kum (1949) kukho apha kwaNgqika kumNeno-Nciba amaMpondo azibiza ngokuthi angamaMpondo kaNyawuza kodwa eyinzala yamaDladla namaNgwane namaGudulu (Pondomise) kanye kula oyiswayo kukuzilanda xa ebuzwa.

(e) AmaCweja kaSiyoyo naango emi kuNtabankulu emaMpondweni apho ndawabona khona (1927) kusibonda uMdondolo. Uthi uJ. Q. Mathole waseKapa amaCweja la ayinzala yamaMpondomise evela kuNjanya, abe uCweja lo esalekelwa ngamawele uMpinga noXesibe.

(f) UJames Nakase umGqunukhwebe uthi amaFarabe awayengamachule okuphaala imigqwetho yezikhumba athe akuyiwela iNciba alifumana ilizwe limiwe ngabaThwa namaLawu angamachule okusuka izintsu neemfele zeempungutye, yaza le nto yenza imvisiswano enkulu namaXhosa, khon' ukuze xa omnye wabo ebuzwa ukuba ungu bani na, aphenidule ngesiBulu ngokuthi, "Ek es Sukwini," ethetha ukuthi ndingumsuki weemfele; lavela apho ke eli gama lobuSukwini, kodwa lajika lanikwa bonke abantu bakwaLawu bakoNjambovu,

Sandlal' incha, neentaba zawo uHoho noNdoda.

Encwadini kaG. Theal ("Ethnography and Conditions of South Africa") kuthiwa abona bantu bomdabu (*aborigines*) beAfrika ukususe-la kwiiPygmies zaseKongo kuhle kuye ezantsi, ngabaThwa. AmaLawu wona yinzala yama-Somali amelene neAbyssinia; ngabantu abade ngesithomo nabakhanyayo kakhulu ngombala. Bafuduka eSomaliland malunga 1000 B.C. bajikeleza umntla womlambo iKongo, banxusa unxweme lweNtsonalanga yeAfrika behla bejonge ezantsi bemisa amaxowa ngamaxowa la namhla nje aziwa ngokuba zizizwe zama-Damara, Herero, Griqua, Korana, Ovambo, Nama (Hottentots) malunga nechweba le-Gqili, bazekelana nabaThwa (Bushmen) bejiya amagama anje ngooGamka, Xesi, Gamtusi, Qumra emva kokupota ngaseKapa benyathela eGeorge nakwiintaba zeOuteniqua ada angena eBofolo naseKatala eMpofu naseNciba sel' ezekelana namaAfrika amnyama avelisa ama-Afrika akhanyayo ngalo mphithi wawo (kuba kakade uhlanga lakwaNtu lona lumnyama suze xa lungaphithikezwanga nabaThwa nama Lawu nabeLungu).

UJury Nakase uthi amaGiqwa kuhlangenwe nawo ngasePrieska eGqili (avane ke nengxelo kaTheal) aleke ngokuthi uLawu noSukwini noChwama noGqwafu, noYeka ngamadoda alekelanayo, alekelwa yintombi uLentyi; u-Khwane ngumNqarwane, isiThathu ngama-Lawu amathathu uChisana noNdebe noKhopoyi.

Incwadi ka Dr. W. E. B. du Bois, *The World of Africa* (1947) iya lisekela eli bali lemfuduko yamaLawu (Hottentots) ephuma ngase Abyssinia (Ethiopia) 1000 B.C.

(g) Kukho iziduko ezivela kumagama eenkabi zoleqo. Endizifumeneyo ezincwadini zooT. B. Soga noW. B. Rubusana zezi: Jingqi (inkabi kaMaqoma); Nxhwala (ekaPhatho nomJadu ekaKama emaGqunukhwebeni); Gwelane (ekaNtimbo, mhlawumbi ekaAnta); Ntande (kubaThembu); Mbombo (ekaNgqika); Ngcangatelo (ekaTyhali, mhlawumbi ekaMlawu); Mbede noLozala (kuSandile), njalo, njalo.

(h) Izizwe ezibizwa ngobuMfengu zisisiduko esitjha emaXhoseni esiqale ngeentloni kubantu abathe boyiswa bahlazeka yinkcithakalo. Kaloku emhlabeni wonke ayikho into elihlazo elidlula elokoyiswa emfazweni, ukanti noko emva kwexefa libuye lilityalwe eli hlazo, kubonwe abantu se bebuye baba newonga. Ngoko ke esi siduko sobuMfengu sinokuthi ekugqibeleni sibuye sibe nesidima xa abantu baso besiphakamisa ngezenzo nesimilo sabo, nje ngoko sibona kunjalo kumaBulu anamhla kweli lizwe emva kokoyiswa ngamaNgesi (1899-1902). Aya lawula ngoku, eneengqangula ezinje ngooGeneral Smuts, Dr. Malan noHofmeyr. KuBe njalo nakumaWelsh e-England awaqala ngokuba yintlekisa emva kokoyiswa ezweni lawo (Wales) kusithiwa "ngabasemzini" (*foreigners*), kodwa agqibela ngokuhloneleka mhla avelisa iinjajeli ezi-

ngooSir Alfred Jones, noPremier David Lloyd George. NamaNgesi, kudala, ayedeliwe ngamaRoma (55 B.C.) enyeliswa, kusithiwa "ngamaqaba-mbola akjwada (*barbarians*) aqaba imizimba ngomthoba oluhlaza (*woad*) ehamba ngokubufa ze" akuba oyisiwe nguKhesare (Caesar). Kodwa namhla ongamele ihlabathi. UbuMfengu ke buza kuya buhlambuluka ngokuthi ekuBeni iligama elikhumbuza iinkxwaleko ekwakuthutyelezwa phantsi kwazo ziinkambunca ezitya udaka nencha bajike abantu balo bazibalule ngemisebenzi emihle yokwaakha nokuphakamisa uluntu oluNtsundu.

(i) Iziduko ezi zibonisa ukuba isizwe endaleni phaya phambi kokufika kwabeLungu yinto eyayikhula yande kunene, ikhula ngokongezelela abantu abavela kwezinye iintlobo zezizwe. Ukufika kwabeLungu kuyinqumamile loo nto ngokuthi umhlaba usikelwe imida, ubiyelwe ngeengcingo, kuthinteleke ukufuduka kwabantu nokugxumeka amath'anga amatjha ngokuthanda. Zikholisa kunene iziduko ukulandela amagama eenkosana ezithandwayo, nje ngoGwali, Ntinde, Mbalu, Mdange, Gqunukhwebu (Gqunukhwa), Hintsabe, Langa, Jikijwa.

(j) EzamaMpondo iziduko athi uS. S. Mda zezemveli yakudala zezi: AmaBala, AmaNdayini, AmaNtlane, AmaNyawuza, AmaSame, AmaGingqi, AmaGangatha, amaThahle, AmaKhonjwayo nemiQhwane. Ezinye (ezingenelele mva) zezi: AmaCetjhe,

AmaHeleni, AmaKhwetshube, AmaNci, AmaMpisi, AbeTshwawu, AmaNikwe, AmaJali, AmaNdela, AmaNgutyana, AmaNtfangase, AmaNtunzele, AmaNqanda, AmaTshani, AmaNjiyela (Mbuli), AmaMolo, IziLangwe, AmaGxara (athi uMda ma kube ngawo la abalwe ngegama elithi AmaNxarabe, AmaGxanxabe encwadini kaVan Warmelo), AmaGxamza, AmaNgcwangule, AmaKhanayayo, AmaKhwalo (Zangw'a), AmaCele, (Ntlangwini) AmaNyathi, AmaLunga, AmaNdovelane, AmaCwera, namaNcumane. Zingqindilili ezi zizwe, kuba kulo lonke elaseKoloni (Cape Province) ngamaMpondo abona bantu baninzi (400,000). Encwadini kaVictor Poto yebali lamaMpondo uludwe lomlifo (*genealogy*) weenkosi ukususela ntlاندلolo kuze kule yethu imihla lumiswe ngolu hlobo : Dlemini I, Luswazi, Njanya, Mpondomise (noMpondo iwele), Sihula, Santsabe, Mkhondwane (Ntlane), Sukude, Hlambangobubende, Ziqelekazi, Hlamandana, Tobe, Msiza, Ncindise, Cafe, Gangatha, Bola, Chithwayo, Ndayini, Thahle, Nyawuza, Ngqungqufe, Faku othi azale abantu ababini (i) uMqikela (ozala uSigcawu uyise kaMarelane); (ii) noNdamase (uyise kaNkqwiliso ozala uBokleni uyise kaPoto).

(k) Kwiziduko zabaThembu sibe sise sihankanye ama21 kwezikhoyo kumNenoNciba. Phaya ebaThenjini kukho nezi : AmaHala, AmaJumba, AmaQwathi, AmaQhiya, AmaDlomo, AmaTshatshu namaQhina.

Uthi uR. H. Godlo (umNdungwane) uNxeko uzala uNdungwane izibulo noHlanga, noDlomo noBaliso, ukuze uhlanga (indlu enkulu) azale uBacela noSangoni abe uDlomo yena ezala uNtande.

(l) EzeNtlangwini iziduko esizifumeneyo zezi : AbakwaBase, abakweCele AbakwaCesi, OoCobeni, AmaCunu, AmaDlamini-Mdlovu, AmaGengefe kooNgcume, AbakwaJaca (ababizwa ngokuthi Sjaca), AmaJili (akulombali lo), ooLuthuli, ooMakhatshini, ooMasfeya, ooMbanjwa (Same), ooNgungwini, ooNguta, ooNomagaga kaMpumalanga, ooPhephethini, AmaQam (Lukhozi), AmaGawule (kooGogela), ooSosifo, ooTshabane (ooTshabangu) ooTshoba, ooNgxabi (kooMafu nooNdukwana), ooYeni nooNzelo—25 bebonke.

(m) Iziduko zabeTshwana zifundisa into ngenxa yokuba zisekeke phezu kwezinto ezinqulwayo (*totems*) esezilityelwe sithi, ngaphandle kweempawana ezimbalwa ezinje ngezo sizibona kumaNgqosini, wona athi xa egula kakhulu asiwe emlanjeni ukuzeancedwe ngumntu womlambo esizibeni esingucihofe. Kunjalo nakumaHluhi akwaMlambo. Ngomnyaka we1922 uP. M. J. Sidzumo eseFrancistown (Bechuanaland) waqokelela wandithumela iziduko zabeTshwana, endibonisa ukuthi zisekelwe phezu kwezinqulo (*totems*) ezizinyamakazi nezinye izinto ezinqulwayo. Kwizithelekelelo zakhe wayesithi ezinye zazo zayamene kanobom nemvela-phi yeziduko ezithile zasemaXhoseni, watsho ezidwelisa.

Siya dlula ke apha siye komnye umcimbi okwanzulu osafuna ukuphandwa, umcimbi wezinqulo.

IZINQULO.

Incwadi kaN. J. van Warmelo (*A preliminary Survey of the Bantu Tribes of South Africa*) idwelisa amagama eenkosi nezibonda nabanye abantu abakhulu, ize ilandelise ngamagama aabo ithi ukuwabiza zizi "thakazelo." Izithakazelo ke ligama laseNtla elayamene nesiduko, koko lisetyenziswa xa kubulelwayo into ngovuyo kuba ukuthakazela kukuvuya. NgesiSwazi sisi "nanatelo." Liveliswa xa kunconywa umntu othe weenza isisa nokuba sisenzo sobukhalipha; livakale maxa wambi ngomhla wogayi, nezizathu ezinje ngemigido, nemigidi, nomtshato, nemiyeyezelo yoduli xa kusendiswa, mhlawumbi xa kunconywa iciko elithethe ngobuchule obubalaseleyo. Ligama eliquka nentsingiselo esingayibiza ngokuthi sisibizo, sisibuliso, sisibongo, sisincomelo, sisikhahlelo, sisiqhulo (kuba ngamanye amaxefa alithethi nto imnandi; likhe libe yinto yokubangela umsindo ukuhlupheza umntu ukuze akhaliphe), njalo njalo, kanti ke elona liqhelekileyo ilizwi esiXhoseni sisininqulo. Nencwadi kaEllenberger ("The Basuto") incedo apha.

Ukuze zilandeleke kamnandi ezi zinqulo siya kuziqala kumXhosa wokuqala uCipa sihle nazo ngokomfululu lowa ukwisahluko esandulelayo. Kwa lapha kuza kucaca into yokuba zininzi ezifiyekileyo iziduko ezithe azaba

nazo izinqulo zazo. Isizathu soko kukuba zifumaneka nzima. Abanye abantu, ngokukodwa amadoda, abazazi nokuzazi. Abona bazaziyo ngabantu basetyhini, kodwa basuke saba neentloni xa ndibacela, ukanti ngabona bazicengceleza ngokwengoma mhla bonwabileyo emitshatweni. Phofu ke ezi ndizifumeneyo, ngomsebenzi onzima weminyaka emininzi, ziya kuvuselela ukuba bathande ukuzithumela kum aabo baqondileyo ukuba azikho ezabo. Naazi ke :—

1. Cifa, Qhankqolo, Ncibane, Mhlantl'endlovu, Nyembezana, Ntswentswe, Mhlomlalidala lineempondo, Butsolo-bentonga.

2. Jwara, Mazaleni, Songcangcane, Ntingana, Dolo-limdaka, Butsolo-bentonga.

3. Tshawe, Gwali, Mabandla-kaNtuli, kaNtaba, kaMkhomb' ubembesile.

4. (b) Tshawe, Hleke, Monde, Vazi, Mntluntfa, Mlawu, Garafe.

5. Kwayi, Jama, Gando-weentsaba, Nobelethile, kaNtjuntf'ihamb'isimba, kaMntwan' enkosi waliwa yintombi, kaUkawuqabele ni na umthoba umhle kade nje? Gciniswa, Phazima, Ngconde, Togu, Butsolo-bentonga.

6. Khwemnta, Gqabaza, Dabane, Sigadi, Meka, Mhlantla, Bulana.

7. Qwambi, Mqwakangqwa, Ntjiza, Nkonyama, Mpumlwenkulu, Busa, Qwangqwa, Malilelwa yintombi ithi ndizeke andinamama, andinatata, Masimelela ngentonga ebuthelzini.

8. Ntakwenda, Letha, Libela, Khwangefe, Nkomo zimnyama, Dloboyi, Mbityana, Msi-landela, Gquf'egqubeni, Ngcuwa, Sukul'izembe.

9. Nkabane, Majeke, Ndluntfa, Noqazo, Buqa, Mayeye, Ntjinga, Mthi-wembootyi, Mfaz'obele-nye, Mabandla angalal'endleleni, Khalimanzana.

10. Mpandla, Tjhay'ingwe (oku kukuthi beth' ingwe), Mbona, Khiphi, Mz'i, Tyetha, Thungwana, Dl'umvubo, Σofa, Ndlebe-zibomvu.

11. Nzothwa, Nyelenzi, Siguda, Maphanga, Nxhala, Mlungwana, Hebebe.

12. Cete, Chizama, Ngcoko, Nkenkceza, Bupuma.

13. Nywabe, Gatyeni, Ndondela, Mamali, Msengana.

AMAGQUNUKHWEBE.

14. Nqarwane, Hintsabe, Phampe, Geje, Ziduli, Hlab'ilawu.

15. Sithathu, Chisana, Ndebe, Khophoyi, Hase, Malawana, Sitsumo.

16. Giqwa, Jikijwa, Mvaba, Gxalaba, Nkosana, Ntoyosana, Sidalwa, Jingqi, Ntjinga-kaKhwaza.

17. Gqwafu, MaGora kaManzini, Yabase, maGqwafu amnyama neenkomo zawo, Nkomo zeNxele, zikaKhamlana, zikaNohibane, zikaNuse, ooXhel' ithanga, Mabandla-kaSiyaphi.

18. Lawu, Sukwini, Mthwa, Sandlal' - incha, Njambomvu, Gqirase, Vetboyi, Qwe-

lane, DiBafe. (Iziqhulo zafo zithi Nkomo zikaChwama, Sonka nguburoto, Nyama ngufleyisi, Zembe libewula, Mela ngunayifu, Trongo yivenkile, Ngqongqo yikatara, Mvaba yam yiketile, Mnqayi wam linqindi, Nqindilam yintloko, Bokhwe yamasiko nguskolpati elwandle, ndingutiki ayivumani napokoto).

АБАТНЕМБУ.

19. Gcina, Xhamela, Nokwindla, Helufe, Ncamafe, Madevu, Mzondi, Ngece, Gadluma, Gebul'ukhula, Malamba aye endle aye kudl'inyama yenyamakazi.

20. Ntande, Dlomo, Sopitsho, Yemyem, Madifa, Ngqolomsila, NdaB'enyamakazi.

21. Mzima, Cedume, Bomoyi, Sefegu, Timane, Njanya, Ntoagakazi, Sikhonkwane, Phembu.

22. Ngxongo, Ntsundu, Bomoyi, Mgudi, Zondwa, Dlomo, Sopitsho, Zondwa-ziintjaba, ooChul'ukunyathela.

23. Nyangala, Ntsundu, Msuthu, Thembo maqatha alukhuni.

24. Hegeba, NgoBe, Ndala, Duduma-ngezulu, NguB'enchuka.

25. Tiphera, Bayeni, Yiwa, Manzi-made, Ngqakazyi.

26. Qocwa, Zikhali-mazembe, Mabombo, Tiyeka, Jojo, Bizana, Xhwayimpi, Mkhont'ubomvu, Tshangelanga.

27. Ndungwana, Diya, Gungu, Khono, Bejula, Qhwesa, Ndarana.

28. Vala, Yongose, Sikhaka, Mnqay'ulamobile, Qwathi, MaVal'amhlophe.

29. Qwathi, Dikela, Noni, Noqaz'indlela, Abadl'inkowane bangayihlanzi kodwa bayihlanz'ockafile, Ntsasel'emnyama yaseCefane.

30. Nqabe, Beda, Mpulana, MboB'ingafiyo, Sihlahla sesundu sisikwa sihluma, Mthana ontsingalalana.

31. Qema, Nzal' omthwakazi, Sinkqo, Nyohela, Songwela, Theng'ubuthi ngethokazi, NguB'enchuka.

32. Nyele, Nono, kaDoyi, Mbathana, Nuse, Gxubana, Mbokothwe.

33. Ndlane, Tutuse, Ntlokwana, Njingwa, Nyenge, Hay'amaNdlane ngokuhlal'enkundleni ecela ububonda.

34. Ncotsho, Ndala, Momani, Msila-wezid'umbu kwesamathole, Mnange, Gcayiya, Simbiwa.

35. Thunzi, Ngcombolo, Ntibane, Ntjufile, Nyhukwana, Homba.

36. Tshonyane, Dikiza, Sawa, Hila, Jatya, Nkomombini, Hoboti, Cafu.

37. Yira, Nkomo zikaZiyeka, Mzondi, Sampu, Ntlabu.

38. M'aya, Ntande, Nxego, Bomoyi, Sopitsho, Magwa.

39. Njiyela (Zotsho), Dlalazana, Swami, Bifangqotho, Sibenya.

40. D'ala, Mganu, Zwetsha, Somatshitshilili, Dlambudlambu, Njilonjilo, Mqal'unga-ngenduku, Mbil'omnyama umlomo, Hasa likaCetshu noMbakasa liya pudisa.

41. Mpemvu, Jali, Ngayimbo, Nomadolo, Oyi, Mzayiya, Ziyelwayo.

41a. Ntlotshana, Gwadele, Mjatyana, Nqeno, Inch'emhlophe, Thembu.

ABESUTHU.

42. Mfene, Hlathi, Lise, Sanzanza, Jambase, Nonobe, Zantsi, Magwentfu. (Amanye amaMfene ngawakwaZaba 85a, nawakwaMalukazi 86b).

43. Mvulana, Ncilase, Msuthu, B'aayi, Khetfhe, Mvulinayo, Maqula, Nchamsolo, Mev'amhlophe, Silo simnyama sicand'isiziba.

44. Ngqosini, Gaba, Ndoko, Lalase, Cihofse, Titiba, Mjobi, Milwa, Nozinga, Mntuwomlambo, Msuthu, uMfwe(we).

45. Ntfilibe, Banqo, Ndiza, Mdumane, Bobese, Mgabibi, Ntfontfo, Fubu, Ndizanamfufu.

46. Vundle, Suthu, B'aayi, Khetfhe, Gwaca, Gobozi, Mchamsolo, Mev'amhlophe, Zembe lokugawul'ubulawu baseluSuthu, Inyok'emnyam'eyavel'eGqili umlambo onga-welwayo ngeenyawo.

47. Z'angw'e, Nginata, Chaya, Junata, Ntelela, Sijaku.

KUMAMPONDOMISE.

48. Majola, Jol'inkomo, Qengeba, Mthwakazi, Phahlo, Phankomo, Mbanjeni, Mzukulwana wenkwakhwa.

49. Dosini, Nqabafe, Teketekana, Nkozibomvu.

50. Mngwevu, Zulu, Mhlatyana, Sikho-

mo, Tjhangisa, Sinuka, Bodl'inyama, kaSogoni, Lamankunzi, Lal'eqhingeni, Vinyama, Gudulu.

51. Cweja, Gxafa, Siyoyo, Mablahlana, Vambana, Phothwana.

52. Mpinga, Senzwa, Mbala, Thathane, Ntoyomntana, Gxabagxaba, Mawawa-kaBolo-koqose, Deβ'aliwelwa, Ntsofodi, Nyantsu.

53. (a) Xesibe, Khuma, Mbathana, Gxatuma, Matshaya, Phalo kaNxele, Nonzaba, Bimbi, Belesi, Mafin'eyibeka nje ngomntwana.

54. (b) Xesibe, Khuma, Mganu, Mayaba, Diwohlanga, Ntswayibana, Sinama, Mjoli, Jojo.

55. (c) Xesibe, Mthwa, Nonzaba, Sabelawabizwa.

56. Ggqunu, Ntsomi, Nqalane.

57. Mpehle, Cabatfhe, Nyawo-zibomvu, Dikana, Ntilo, Denjiwo.

58. Khomazi, Qhinebe, Gqugqugqu, Haha, Zithonga-zithathu, Nkomo zikaLunjwa, zikaNtjaba, Dukanamahlathi.

59. Qadi, Ngcwina, Mphankomo, Dosini, Ngwenya

60. (a) Nxasana, (Zotfho), Mkhiwa, Yoyo, Bili, Nkomo zikaGazi-tyeketye umbon'othandwa ngabantwana.

61. (b) Nxasana (Zotfho), Dunjana, Mhlahlele, Ngcanjiyana, Ntlokwana zinobulawu.

62. Gcaga, Madlufa, Ndongane, Gqokase, Mthand'ukuhamba nje ngelanga lona linga-tjhoyo ukuba likhe lahamba ngephezolo.

63. Nqana, Ngqwala kaNgqukazi, Sicama, Nomakhungela, Mdanda, Nyongama, Zihlobo zikaGcaga, zikaNchuse.

64. (a) Ngxabane, Ngcina, Gibela, Boti, Ncokazi, Tyotshana, Ntamo inemida nje ngenkunzi.

65. (b) Ngxabane, Yokazi, Ngwanya, Majola, Njobonde, Mapolisa, bantwana bomThwakazi.

AMAMPONDO.

66. Nyawuza, Thahle, Dakhile, Ntwanantle, Faku, Ngqungqufe, Ndayini, Ziqelekazi.

67. Ntlane, Hlambangobuende ndayek' amanz' ekho, Mkhondwane, Mfusana, Ndeendela, Gxididi, Nqabane, Dingi, Madikizela, Nkomo zikaNqabale, zikaPhaphani, zikaVulendlini, ooMakhafu' inyama kwada.

68. (a) Zangw'a, Khwalo, Mlanjana, Ncuthu, Nanto, Nyikila, Qetse, Hobese, Msebe, Mqhaqharo-wentlanjana.

69. (b) Zangw'a, Khwalo, Mlanjana, Ncuthu, Mphako, Hasana, Mahlutha, Chongwa-ziintfaba.

70. Bamba (Zotsho), Kpila, Thangana, Bodlinja, Hayeni, Dzana, Mabandl' akuloYono, ooFithi, ooMcefane.

KUMABOMVANA.

71. Tshenzi, Jalamba, Kita, Ngqungqufe. (Kukho namaTshenzi asemaZizini 80).

KUMAZIZI.

72. Lamyeni, Ngxib'enoboya, Mtatela, Ntuli, Cubungulase, Nomana, Gumbi lamagwala libokoboko, Lunika, kwaNdaB'ithethwa iintsukuntsuku.

73. Jama, Sijadu, Ngxib'enoboya, Sikhalo soTenya, Zijekula-kubi zathi thu ngaseMpanafana oThukela.

74. Jama, Sijadu, Mafuy'ezifayo, Nkomo zikaMlangeni, Maandla kaNzila, bantwana bomSuthukazi osifuba siseqole.

75. Sikhalo, Maandla kaMhlan'utshile, Mrawu, Lucalutela, Gelebese, Fengqwa, Xuza, Sidul'esintusi kwezimdaka, kaNdlebe tamvundla.

76. Lange, Zitha, Ndanakathi, Phangel' ilanga, Nkomo zesilo sikaLokothwayo.

77. ENDlovini, kaNezi, kaMbokati, Qwadise, Siphuma-mpondo-nde zenxala, Nkomo zooNokondlo kaBalise, kaZengw'eqob' igijima.

78. Zibula, Ntlwane, Mvungamzi, Mesabiso, Siganyela.

79. Mafugu, Qeketa, Nongojo, Ngcanda, Sithinta, Siphika, Manxela, Ndlu kaVananci noMdiniswa.

80. (a) Tshenzi, Tenza, Mkhabela, Saliwa, Madzana, Nomlolo, Fodo.

81. (b) Tshenzi, Tenza, Citshana, Tshabeza, Fakade, Mkhont'ubomvu, ooSaliwe.

82. Limako, Zweme, Ngcebetshu, Matetelelane, Zila ngengcola, Malilelwa ziintombi, Nkomo zikaGufawolundi, zenkuzana ehlab'

ingekabuzi, ooZilamkhonto, amadel'ukufa kaNgwekazi, abantatyana ende enokumba nokuphulula, mani na la anga ngabayeni yeni?

83. Mancofa, Zijekula zalakulandelwa, Bencil'eluhlangeni.

84. Mkhonjwa, oncokati, Mazazana aseNcenjane kwaMlaba, kwaZikhundlwan' zibomvana.

85. (a) Mfene, Zaba, Dlelanga, Vumisa, Vinjwa, Mandwafik'eluhlangeni.

86. (b) Mfene, Malukazi, Mwandla, Ntlabamkhozi, Zaba, Nandwafika.

87. Ndlangisa, Thole, Mfingo, Mcaca, Mandeluhlwini, Lwand'aluwelwa kuba luwelwa ziinkonjane ezimaphiko made, Mpundefe.

88. Goqolo, Mabengu, Thanana, Moya, Ntsintji, Mjoli.

89. Dlangathi, Ngwe-nduna, Ntsazini.

90. Miya, Gcwanini, Sibewu, Saliwa-ku-landela, Gengqwa, Ngxongxo, Ngoma, Zimb'elimnyama elingadliwa ziintaka.

KUMAHLUBI.

91. Bungane, Mbutho yakuloTabizolo, Mavovokaz' akoNtjiza, kwaNkom'azaphusi zisengwa ubusika nehlobo.

92. Ekunene ngooMabandla kaMatotelo, Gobis'umlandakazi, Sotitibala, Gob'ingwe nengonyama, maGaseb' amahle andleb'entle zombini.

93. MaGeledwane, Mabandla kaZulu, kaMafwabada, Mafuy'afulele, Nchwaba wakati,

Mafiya kulilwa, Ngatshi, maFelelele akoMlibose.

94. Mlambo, Binitha, Sidlalela, Goceni, Mngwe, Ncwafane, Mlamb' awuwelwa.

95. Nkala, Vumisa evumile, Modlomo, Mpandane, Ngwenya, Thiyane, Mathundela, Mbizana yafa kuBi yabekis' amangongwana phezulu.

96. Msimanga, Mthwa weziduli, Nonkosi, Songo, Nothabizolo, Nomboya, Mafwabada, Nyathi, Nodlomo, Nokhuko luhlanganisa indlu yooDlomo nabaThwa.

97. Xaba, Mjoli, Linda, Zibindi, Nonxas' uya khathala, Mlotya, Nombombo zinde, Mafwabadel' inkomo neempondo zayo.

98. Skosana, Msi-kaMhlanga, Novaphi, Ntuthwana, Mhlanga.

99. Dontsa, Nonkungu-lende, Vezi, Nodluhiabathi, Tshembe, Mntungwa.

100. Gadebe, Ntsele, Dlomo, Sibufwan' asinangubo, Mafiyi.

101. Mbongwe, Mbuyisa, Sondise, Ndimba, Mvemnyama, Mathobela, Sidwaba, Nkom'enkulu yakwaZulu.

102. Mpangela, Marofana, Magwala, Gwadzi, Dlomo, Mjicakazi, Mvinjwa.

103. Ndlovu, Sjiyana, Malunga, Mlandu, Mntungwa, Gengezi, Ndlovu zidl'ekhaya ngokuswel'umalusi.

104. Nkwali, Nkhwanantsi, Lusu, Nkwali' enkosi, Vinjwa, Mhlophe, Bukula.

105. Nkomo, Ntungwa, Malunga, Yibase, Mpundwana zincinci zinga zingangiwa.

106. Nala, Mpembe, Ngquma, Ndokose, Nozajakadele, Zibekuza zakoNzima.

107. Ntambo (Zotfho), Sjiyane, Ntethe, NguBonde, Ceselekhoza.

108. Dladla, Dlakadla, Magagasa, Dumel' enkungwini, Incinin'ende bayibek' entsunguzini.

109. Mazifuko, maNgwe akwaMlambo, imiDletye, iSigufudu esingafakwa mkhala kuBa singawudabula, maNgwekazi amhlan' ubanzana ngob'abelethe uBungane.

110. Zengele, Zulu, Thiyane, Linda, Dloyi, Makhala, Mahlangabeza, Nkomonde, Sigolane.

KUMABELE.

111. Lenge, Mbikazi, Khokhozela, Noqabulo, MaBandla esibene sentombi kaMlotya.

112. Lutshaba, Junta, Mema, Nomathotholo, Mabuy'akabalwa, MaBandl'engwe nkulu kaGulufulu.

113. Qunta, Dubel'udaka, Ntanda-kuphakanyiswa, Ziqelekazi, Langa.

114. Khuboni, Langa, Mafu, Tshikose, Ndahezitha, Wena wakwaMbandeni.

115. Bikane, Mkhawu, Mafu, Sikhubane umthi ophungwa ngobisi.

116. Dongo, Nyathi, Vezi, Mbuyisa, Ntlangase angawutyiyo umbilini wenkomo koko atya owenyamakazi, Langa.

117. (a) Jwara, Bele, Langa, Makhathithi, Sobekwa, Penyase, Mnangwe.

118. (b) Jwara, Mayara, Sjiyana, Khathithi, Mnangwe, Mkhoswa, Sihlanz'esitjha sidlel' umlotywa, Lwandle aluwelwa.

119. Madiba, Nyathi, Dladlamba, Mlimandlela, Mthiyane, Abantsimb'emnyama edal' amakhosi, Mwelase, kaNkom'enala kaTanana.

120. Zondi, Langa, Ntlangase, Nombikazi, Ndlwan' emhlophe yakwaNtsele, Nontanda-kuphakanyiswa, Abangadli mbilini wenkomo badle owenyamazane.

AMATOLO

121. (a) Tolo, Dlangamandla (ukudla kukoyisa), Zulu, Mgwenyankomo, Mchenge, Mfingo, Cutshwa.

122. (b) Tolo, Dlangamandla, Zulu, Mgwenyankomo, Hlombe, Hlalukana, Mbengula, Mkhomaz' awuwelwa uwelwa ziinkanjane ezimaphiko made.

123. (c) Tolo, Dlangamandla, Gaxaza, SoZwali, amaJuba-ntlantsi angokhelwa nomlilo, adla ingcaka, imbobela, indlu enamaphela.

AMAZOTSHO.

124. Cekwane, Tshutsha (Pondomise), Tshotsi, Gad'luma, Ziduli, Mhlanga, Ntamonde, Mnqay'ulambile, Nondonga zadilika.

125. Deyi, Macana, Cebisa, Mfwawu, iinto ezingakwazi ukuthetha ezisuka zifwawuze xa zithethayo.

126. Gema, Gengesi, Sango libek'eMbo ebuNguni.

127. Ntozakhe, Dlamba, Nyathi, Lusiba.

128. Yalo, Mbotho, Tfhikila, Mtolwana, Mqwaqwazi, Fulela-kwanetha, Mazawu, Ntsindane.

Ewonke amaZotsho ngama 21 esiwafume-neyo. Izingqulo ese zidwelisiwe zawo (39 ; 60 ; 61 ; 70 ; 107) zingentla ; xa zidibene nezi (124 ; 125 ; 126 ; 127 ; 128) kusala ifumi elinanye esingekazifumani : AmaChi, ooMagoba, ooMhlophe, amaNtunzela, abeSuthu, AmaNci, AmaNgutyana, amaNtfangase, ooTafu, imiThwane namaXolo.

KWEZINYE IZIZWE.

KumaXhosa aphuma kwezinye izizwe ezazinobukhosi obungqindilili mandulo ngala :

129. (a) Ngwane, Hlongwana, Faluhle, Masumpa, Masengw'asileke esangweni, Maswabada, Thang'aduna lenkosi.

130. (b) Ngwane, Hlongwana, Faluhle, Nalovu, Matu, Masengw'esileka iinkomo zina-ntsikel' emseleni ngokuswel' umalusi.

131. Tshabangu, Gwadi, Sobuza, Fulela nje ngenkosi, Sigejane sona sihluma ehlotyeni nasebusika.

132. Swazi, Tshabalala, Sobuza, Mtfengu, Mavuso, Swalala, Mhlangamvula, Malunga, Nyam'ekati, Sil'amaz' alubelu sakusela phi na? Ndungunya, Ludonga, Donga ludilikile.

133. Ndlela, Swazi, Nyam'enja, Mtambose, Nongobe, Nyathikazi, Ludonga dilika kade sinatha emaxhaphuzini (*kade sidada emigxobozweni).

134. Khumalo, Mntungwa, Dibandlela, Sichaba, Mdletye, Masobana, Mzilikazi, Malunguz' iindonga and' ukusela.

135. Duma, Mthombeli, Mpafana-wo-lwandle, woThukela, Ngongolozu, Sungubeza, Sakabula, Senzangakhona. (UMthombeli ngumthi omila kufuphi nolwandle eNtla, wahlukile kuMthombeni).

136. (a) Nguni, Kheswa, Mpafana, Thukela, Mchumane, Luvuno, Buthelezi, Bant' abahlanjwe ngobulembu, ababuhle bufana nokwindla, ooNodukhwe zesilika.

137. (b) Nguni, Khesa, Nozulu, Mpafana, Thukela, HluB'emaqanda nje ngelanga.

138. (c) Nguni Mpafane, beNguni nibahle nje ngokuza kokwindla, Mchumane, Thukela, Ndingafung' uNozulu ndingumlandakazi.

139. Qhudeni, Mpafane, Mwelase, Thukela, Mvenyane, Dl'amathiban' indlal' iwile, Makhonz' agoduke.

140. (a) Wufe, Gamede, Mangele, Mankana, Mangweni, Nkungwini, Mjoli.

141. (b) Wufe, Hlathi, Mjoli, Mbongwa, Qubulase, Notshenge, Nokhokhoba, kaPhathwa, kaLugungu, kaLaswati, kaNdlinenze, kaBekwa, kaNtw'encinane ngokuswel' intw' enkulu.

142. (c) Wufe, Jali, Tshheleza, Khambule, Ququlase, Mbombela, Mlotya, Nomlahla, Sjiyane.

143. (a) Baca, Biyase, Vumela, Chiya, Biyana, Mjoli, Magala-madonga kwavel'

indlela, Sakuba wolwandle, Sidudu somfaba sadik' abayeni (umfaba lizimba).

144. (b) Baca, Khasibe, Nondomba, Nongaba, Dibandlela, Makhayedwa.

145. Ndaba, Mntungwa, Badela, Noma-ngcenge, Tshubase, Tshubanja, Nonunu.

146. (a) Suthu, Maduna, Sijivana, Gubevu, Sibenya, Nokhala, Nokhal' uv' inyama, oo-Lobola ngezigidala kant' abanye balobola ngezineempondo.

147. (b) Suthu, Memela, Gambu, Ngwekazi, Mondisa, Bolontwini, Khondlo, Msizi, Sikhukhuni.

148. (c) Suthu, Newana, Mahlazi, Tholelenkomo, Gayini, Zuba seguf' emnyama.

149 (d) Suthu, Nzaba, Tekelatule, Mancofa, Gasa, Ngajuse, Majozi, Mqhamo, Fawuza, Jolwako, beSuthu abanesifuba base-Tsonyana.

150. Izingulo zezindlu zeNtlangwini zifumaneka nzima nakumbali lo ongowomliso wayo. Yonke iNtlangwini kunye namaKhuze izalwa nguDlamini II wakuloMdlovu kuLusibalukhulu. Akazalani mpela namaZizi kaDlamini I wankqangi. Endizifumeneyo zidweliswa ngolu hlobo :—

(a) Cobeni, Mthunzi, Nontsaba, Gema, Sosifo, Mtshingila, Nzuleka.

151 (b) Dlamini Mdlovu, Noziga, Nomfakali, Mphaphama, Sibalukhulu.

152. (c) Gengefe, Phoswa, Phinda, Mengcwa, Sibalukhulu.

153. (d) Jili, Singawothi, Masengwa, Qabazi, Gabadzela, Mandeluhlwini.

154. (e) Jili, Malukohlulwa, Vilakazi, Magqagqangana kaNonkosi.

155. (f) Jili, Mengcwa, Mkhandl'omnyama wakuloTiba, Makhatha, Sibalukhulu lunga ngolwendwe, Magaduzele okhulele emphunzini.

156. (g) Nombewu, Fodo, Amafonel' emphunzini, Magaduzele, Sibalukhulu.

157. (h) Mbanjwa, Gebane, Mafi, Funtafulele, Makhathshini.

158. (i) Mbanjwa, Gebane, Thikaza, Mavuso, Mpetwane.

159. (j) Nguta, Mafi, Mwelase, Mafiyane, Dlangahluthi, Wena wakwaSithole, wakwaMvulana.

160. (k) Ngxabi, Ngufo, Vumela, Ngajuse, Dlungwana, Ngu'endlovu, Sotomela.

161. (l) Yeni, Tshubane, Zondi, Mgabaza, Gebe, Jubasi, Ntlangwini eyehla ngesirutu.

162. Ngoku kuza kuficilelwa ndiqubisene nenkosikazi ethi iyiMfengukazi yakwaMakowane, Mathumbu, Masulelo, Sokhela, Magidigidi, Mafan'avele, Ntlongontlongo, ndafumana ukuba ngamaZizi.

(a) Ndisaphelelwe ke apha. Zifumaneka nzima ezi zinqulo, kuba abanye abazazi. Ukulungiselela ukuphindwa kwale ncwadi kunga kuhle zithunyelwe kum zihlale zilindile kuba isuke iqubule imini yokufuneka kwazo.

(b) Kwisiduko samaNgwevu (50) kukho abaphazamayo ngokucinga ukuthi lo Zulu

walatha ukuba amaNgwevu la manye namaZulu aseNatal, kanti hayi akunjalo ; kuthethwa izulu eli liphezulu esibakabakeni xa lithleki-swa nomhlaba umhlatyana, utjho uManditha igqala lomNgwevu wasePhewuleni eXesi. Kufuthi ababaleli-maphepha belahleka kulo mcimbi. Kwa khona zonke izazi zemfundo yezizwe, " *ethnologists*," ziya vumelana ngokuthi ayidibananga imilibo yamaZulu nabaThembu, namaXhosa nabaMbo emvelini yazo eNtla apho ziphuma khona ; zozine zizizwe ezahlukeneyo mpela. Igama lobuNgwevu sisiqhulo sokuqhula amaTudulu.

(c) UDLangamandla emaTolweni (122) uthetha ukoyisa ngamandla ngokwentetho yakudala esekhoyo emidlalweni yenkuphiswano.

(d) Kuphawuleka ukuba inxalenye yezinqulo ngamagama eenkosana ezazithandwa. UJ. H. Soga uthi ooHawuhawu, noHlabilawu, noZiduli, noHintsabe, noMsomi ziinkosana eziphuma kuKhwane inkosi yamaGqunukhwebe emaNqarwaneni eMgazi emaMpondweni kudala.

(e) AmaCete (12) encwadini kaJ. H. Soga akakho kuludwe lweziduko zamaXhosa, phofu kwa yena uwafaka kumaGqunukhwebe. Onke amaCete wona athi angamaXhosa akwaGcaleka. Nam ndiya kholwa, kuba nje ngoko ndihlala kwaKama ndifumana amaCete engaziwa ngabaGqunukhwebe, aziwa kuuphela nje ngamaXhosa akudala. Incwadi kaNgani iya nqinelana nabanye ababalisi ngokuthi amaGqunukhwebe asekwengexefa likaTjhiwo

emanlathini asemaMpondweni kumlambo uMngazi engamaXhosa athe azekelana namaGqunukhwa (Gonaqua) isizwe samaLawu.

(f) *AmaVundle*. Encwadini kaEllenberger echaza ibali laSeSuthu nabeTjwana amaVundle (ba 'Mutla) namaMvulana (ba Polana) ngabaFokeng, isizwe esagqibela ngokuginywa ngabaKwena. Isinqulo esinguB'aayi sikho kuBoBoBini. Kuthiwa babewudla kwada umvundla (BaFokeng ba 'mutla ; moFokeng oa 'mutla o yea tala). Apha ndibulela ingcawiso endiyizuze kumanene ooNgcwabe noArosi noNgculu.

(g) *AmaJali*. UM. Siwundla uthi amaJali alunge kumaWufe akooKhambule, evakala nakumaMpemvu, nakumaHegeba nakumaBaca. Kusafuneka ubunqhina ke apha.

(h) *AmaDuma*. UMayeza waseCrown Mines uthi amaDuma ayeluhlanga olulodwa endaleni lumi ngaselwandle nje ngabeNguni apho ufunyanwa khona umthi ogama lingu-mthombeli (ongengomthombeni). Exeseni oluhlanga loyiswa nguSenzangakhona uyise kaTjshaka ukuze nje lubuse kuZulu, kungenelele namagama akwaZulu kwizibongo zalo.

(i) *Imbo*. Lilitye elihle ngokwenkunzi yeqhude, elizuzwa eMpafane eQhudeni iliwa elilapho ; abembi balo iinchihi zobedu ngamaLala, abambo (abembi), litjho ixhego (Mtika) laseNgquswa.

(j) UJ. S. Kildasi uthi zintandathu izindlu zobuTjhawe emaXhoseni : Gcaleka, Ngqika,



Gwali, Mbalu, Dange, Ntinde, phofu zikho nezinye izindlu zasebukhosini: Cifa, Jwaja, Khwemnta, Tshawe, Kwayi, Hleke, Ngcatelato, Zikhali.

(k) Igama uLusibakhulu (utsho uR. J. Mazomba waseTyhume) livela kusiba lweenwele (" usiba lwempunzi " ngesiXhosa sakudala) olungumkhitha ukhula esunzi. (Ndikhumbula ndilubona kuW. B. Rubusana kudala esemtsha). Unina kaLusibalukhulu kuthiwa wothuswa yindlovu sel' ekhulelwe, waza wabeleka umntwana onosiba olufana nendlovu ngenxa yobukhulu balo, wasel' ethiywa igama lokuba nguLusibalukhulu.

(l) Enye into esafunekayo zizibongo zeenkosi ezifana nezikwincwadi kaH. M. Ndawo ethi *Izibongo zeenkosi zamaHlubi nezamaBaca* (1928), nakuleya yeziduko ezivangwe nezibongo kaW. B. Rubusana ethi *Zem'inkomo maGwalandini* (1911). Imizekelo embalwa naantsi :— EzikaMaqoma (kuloJingqi) ezithi

Yinjalatya
UNompondwana
UJong' ums' obomvu
Inyok' emnyam' ecand' isiziba
Isijora soNothonto
Udef' oneqhubu
UPhunguza nampofu
Hlwath' olumadolo lakuNothonto.
Umanqumla ntloko zemifulana zoNomswaka.

EzamaHlubi :—

Amangele-ngele
Andlebe zintle zombini
Anzipho zimnyama ngokuqwayana
Ampundwana zinga zingangiwa
NgabakwaBungane onKomo zimaKhulu-
khulu
Inkamisa mlomo enga ngezibuko
OoZulu lafay' imithi
Iziqu zabeka phezulu
Akwaaba ndaba zalutho
KwaBungane maHlubi akusawelwa ngama-
zibuko
Se kuwelwa ngeempambusa zemifula
KwaBungane maHlubi akusavalwa ngami-
valo
Se kuvalwa ngamakhand' aamadoda

AmaJili :—

NgamaJili kaNonkosi, uJili maqhaga
Amandla kaLipheleyo
Abadubula kube kanye bakhwelele nge-
ntjuntje
AmaBuya neenkomo ziy' ebantwini, Vilaka-
zi
Amagqagqangana
Oomand' eluhlwini
Oomala-kuhlulwa
Amancitsha kancane kaNomacala
Izixhing' ezimixhol' emagxeni
Ntomb' engazekwanga kwaJili
Yozal' iimpaka zibe ntathu
Eyesine ibe sisikhova



Naantsi inkcazelo yamazwi anqabileyo kwezi zibongo:— injalatya sisindwebi; isijora sisigebenga; uNothonto ligama likanina; udefe sisiqhuma; impofu sisilo esidume ngokundweba; amangelengele zizivathiso; iimpambusa ziziphambuka; amakhanda zii-ntloko; amagqagqangana ngamadoda alwa imfazwe embalwa emi ngokugqagqeneyo; oomand'eluhlwini ngamadoda akhaliphileyo asuke ange maninzi phaya eluhlwini nakubeni embalwa; ukuhlulwa kukoyiswa; amancitsha kancane kaNomacala yintetho yaseMbo yokutshefula ethetha Amancipha kancinane (emazantsi omzimba) kaNomatyala; izixhinga ngabantu abantamo zinkulu; imixholo yimida, okanye imiba.

Le mida imiswa ngokumiswa kwiindawo ngeendawo phofu iyelelene.

Le yamaJili ndizuzene nayo ngomhla we19 January 1923 eMalenge kwisitiji esilandela esaseDulini phakathi kweFrankilin neRiverside entla kwedolophu yomZimkhulu ngethuba endaye ndicelwe ukuba ndife ngomnye wabafundisayo kwisiKolo seHlobo ("Summer School") samaKatolika (Roman Catholic Church) eCebane (Lourdes). Kuthe ndilapho ndabuzisisa ndada ngethamsanqa ndawufumana umkhondo wohambo lukaBawo-mkhulu owemka iminyaka emithathu kudala esithi uya kufuna amaJili akowabo (ephuma kwanyana wodade wabo uJoseph Ntobongwana kuQumbu). Okunene ndiqese ihaje ndasiwa kumzi omgama uziimayile ezilifumi, apho

wayehlala khona loo minyaka mithathu. Ithe inkosikazi yakhona yakwaziswa ukuba lo mhambi ngumzukulwana kaNtwanambi Jabavu yadanduluka ngovuyo imemeza ezi zibongo zingentla endazicholela kumva we-mvilophu kwa oko ngepensile. Ndiyibuzile intsingiselo yezi zibongo, yachazwa ngoiuhlobo: AmaKhuze la yabe ingabantu abakhohlise ngokuba ngamaphakathi nabalwi phantsi kwezinye izizwe, kwa nokuba ngabasengi,

"OoMasengwa abasengel' uDlamini
OoMasengwa besileka
De kubuye kuvule kwa amaJili"

(K. K. Ncwana).

Abesakuthi ezimfazweni abe embalwa, eme magqagqa, ukuze nje kuthiwe "Ngamagqagqangana"; athi ngobukhalipha ekulweni ajike ande angathi maninzi apha eluhlwini, abe "NgooMand' eluhlwini"; aale ukoyiswa ("ukohlulwa" ngokuthetha kwaseMbo). Ngommo ayengabantu abantamo zigxapileyo, bebanzi emagxeni, betshweziwe bancipha iitungo nemilenze ukusa ezinyaweni, ukuze nje kuthiwe

"Ngamancitsha kancane kaNomacala."
intetho yotshefulo ethetha ukuthi

"Ngamancipha kancinane kaNomatyala" (andimazi yena uNomatyala). Ayenconywa umkhitha nomfaneleko nomtsalane kumaBaca, ekwakulisiko ukuba iinkosi zamaBaca neze-Ntlangwini zendiselane ngokwezamaNgqika nezabaThembu, yaza yaaligugu ezintombini

zamaBaca ukwendela kuBo (ubawo wazeka intombi yeBaca kwaBiyafe kwaJ. B. Sakuba waba ulandela eli siko nakubeni wayengalazi); kwada kwaqhayiswa ngokuthi intombi yeBaca ephosiweyo kukwendela eNtlangwini iya kuzala abantwana abangenamkhitha (iimpaka nezikhova). Loo nto yona ayinabunqhina; yincoko nje eqhelekileyo nakwezinye izizwe yokuzincoma, ngokukodwa emitshatweni; iyelele kweyamaHlubi azibonga ngamazwi ayolileyo okuthi,

Amangelengele
Andlebe-ntle zombini
Anzipho zimnyama ngokuqwayana.

Malunga nalo mda othi "Ngamancitsha kancane kaNomacala," imbongi engu M. S. T. Kamile yakwaNgele, Middledrift, xa ibonga umfo emaziyo waseNtlangwini ithi,

"Ukumila kwengonyama kubitye ngomzantsi
Kuba silwanyana sinobuganga emahlathini,
Nqeberw' enkulu, igxape ngomntla."

INTLANGWINI.

Intfayelelo.

Izikhokelo eziqhelekileyo ezinje ngoo "Rev" "Umfi," njalo-njalo azifakelwanga. Isizathu soko kukuba se kulithuba eliwelileyo kumafumi amathathu eminyaka ndiliqokelela eli bali. Kwelo xefa ubuninzi babantu endidlule kuBo neli bali se begodukile baya ekuphumleni kwaphakade.

Kumabali olu hlobo kunzima ukuyifumana inyaniso kakuhle, kuba umntu obuzwayo usuke azame ukubuphakamisela phezulu ubukhosi bakowaBo nangaphaya kwento eyinyaniso. Apha sizamile ukuyilumkela loo nto nga ngoko kunokwenzeka.

Okwebali eli singathi lisisiqalo kuuphela; ithemba lisekubeni liya kuvulela ulwazi oluya kuphuma kwiinkalo ngeenkalo, olusafunekayo ukuyizalisa imbali le siyenzileyo.

IMVELA-PHI YAMAKHUZE NENTLANGWINI.

Intsusa.

Ngomnyaka we1916 uTiyo Burnside Soga waficilela incwadana emaphepha angama⁹⁹, egama lithi *Intlalo kaXosa* kwisificilelo sase-Gcuwa sezo mini. Kuloo ncwadana weenza imbali yemvela-phi yamaXhosa jikelele nazo zonke ezinye iintlanga ezimnyama zomZantsi Afrika. Kamsinyane emva kokuba iboniwe loo ncwadi kwaba kho ingxoxo efufu ephepheni i*Mvo*, amadoda emphikisa uSoga esithi ukubalisa kwakhe kuphambene nendlela abayazi ngayo bona imbali yezizwe zabo. Kwi-nxalenye yababali aabo le nto yadala umsindo nentetho eRabaxa, ekwada kwakhalima uS. E. Mqhayi ngelithi kuthe ni na ukuba ubani lo (esitsho embiza ngegama) athi uya vuya yinto yokuba idlakazeliswe le ncwadana? Esinye isiphumo saloo ngxoxo saba kukubalwa kwamaphepha (*manuscripts*) aliqela okulungisa iziphene zikaSoga: kwavakala ukuba naanko uJohn Henderson Soga ebala ecacisa imveli neenkosi zabeNguni; noRichard Tainton Kawa eqokelela ibali lamaMfengu; noCawood A. Sigila, noDaniel Malgas, nabanye bebala awabo amaBali. Exeseni ziphumile zalibona ilanga iincwadi zooJ. H. Soga, noHenry Masila Ndawo noR. T. Kawa; kodwa nazo

ezi ncwadi zibuye zafunyanwa zineendawana emaziphikiswe ngabanye abantu (abakunye nombali lo) emva koko. Le ke indawo ebalisa ngamaKhuze neNtlangwini lilinga lokulungisa iziphene ezithile ezibonakele zifuna ukulungiswa zimiswe ngendlela eyaziwa sithi bantu bomlibo wamaKhuze neNtlangwini. La malinga aya efuneka ngokufuneka, ngenxa yokuba baya phela abantu abadala elufunyanwa kuBo ulwazi lwezi mbali.

Umsebenzi kaT. B. Soga wokubala incwadana yakhe ngelaa xefa silixelileyo ubancede kunene abantu abasithi abathetha intetho yesiXhosa, ngezizathu ezibini ezizezi: esokuqala sesokuba iimbali zezizwe zabe zinganonelelwa kuya phi ziimfundi zaloo maxefa. Into eyayiqhelekile kukufundwa kweencwadi zesiNgesi zeembali zamaAfrika ezizotywe ngabeLungu, ngecala lokulungiselela izikolo, kufundelwe ukuphumelela iimviwo, kube kuuphela. AmaBali ezizwe wona abe elondolozwe ngentloko ziimbongi, namaqhaji namagqala. Yabothusa kanobom abantu basemfundweni incwadi kaSoga, yabavuselela ukuba bazikhathaze ngokuwalanda amaBali nokuwaxoxa kwa nokuwafunda ngokutsho. Esesibini isizathu sesokuba baqonda ukuba amaxhego awaziyo la maBali aya esimka emhlabeni eza kufiya ilize; ngoko ke bazimisela ukuwagcina ngokuwabala bebala olwabo ulwazi kwa kunye nokubala ingxelo yamaxhego, besenzela ukulungiselela izizukulwana eziza kulandela. Inkulu ke into esiyenzelwe nguJwara lo uSoga, le yokuvuse-

lela iingqondo zabantu abafundileyo entweni ebe iza kulityalwa. Ziya kuba nombulelo izizukulwana ezizayo kuye nakuKawa abathe bayivula yaabanzi indlela yolu lwazi, belandela uW. B. Gubusana owayihlahlayo ngencwadi yakhe u*Zemk' inkomo maGwalandini* (1911). Ngezi mini mkhulu umdla othatyathwa ziimfundi kwa nabantu abangafundanga kwii-ncwadi ezichaza iimbali zezizwe. Loo nto inqhinwa kukuthengwa kwazo ziphele ngephan-yazo zakuba zivakalisiwe ukuficilelwa kwazo, kwa nangokufuneka kwazo ezikolweni. Olu luphawu lwempucuko nenkqubela kubathethi besiXhosa kuba uSoga usale elandelwa zi-ncwadi zooWalter D. Cingo, noVictor Poto, noBrownlee J. Ross, nabanye inkoliso ibala ngenjongo yokulungisa iindawo awayeziphazamile. Nalo eli bali lindululwe yiloo mpe-mbelelo kaTiyo Burnside Soga othe kanti ekungazini wenze imvuselelo entle yokuthi impikiswano yababali ivelise ulwazi olutsha. EziBalweni uPawulos unendawo athi kuyo, "abathile bamvakalisa uKristu ngeenkani . . . noko kunjalo ndiya vuya kuko oko . . . kuba ndiyazi ukuba oku kuya kuphumelela ekusindisweni kwam." Nalapha kukwayiloo nto, nje ngoko sibona ukwaanda kwemfundo yee-imbali zezizwe. He !

Ukuyilwa kweli Bali.

Ikhaya lokuzalwa nokukhula kwam liQonce kumhlaba wamaNtinde kwaNgqika. Ngenxa yokuzalelwa apho ndikhula phantsi kwesithe-

the sokuba embusweni ndingumNgqika, ndaye ndiphethwe ngeso sithethe ziinkosi neenku-ndla zaloo ndawo. Phakathi kwamaNtinde zininzi iziduko ngeziduko ekubizwa ngazo abantu, ongafika kukho amaCira, ooGadebe, amaTshawe, ooTshangisa, ooDlamini, amaKwayi, amaBele, njalo-njalo saye thina kusi-thiwa singooJili.

Kuthe malunga nokuqaleka kwemfazwe yokuqala yamaJamani (1914) ndabuzwa kubawo (uTengo Jabavu) lo mbuzo: "Kuthe ni na ukuba babe mbalwa kangaka abantu bakwa-Jili, kanti baninzi abangamaJwara namaTolo namaGiqwa, namaZangwa, nabanye?"

Impendulo ithe: "Kungokuba amaJili la sisizwe sasentla ngaseMzimkhulu naseNatal esingazanga sachithakala kuya phi kwelo, de kube ngoku. Ngesigigaba senkcithakalo ye-Mfecane yamaNgwane nokufika kwamaMfengu kuHintsisa, amaJili awayephakathi kwaloo nkcithakalo ziimpinza neempanza ezadudulwa kukufa kwelizwe, aza afiyeka emva awona maninzi neenkosi zawo. Ungathi ukuze uwa-fumane uye kwelo zwe ufike esahleli esitya ngendebe endala, engamaqaba angamachule aamayeza. Uyihlo-mkhulu wakha waya ku-wafuna, wemka iminyaka yomithathu, wawa-fumana apho eMzimkhulu, wabuya ebalisa esithi uwabonile. Kusweleke itfha-ntliziyo eliya kuzikhathaza ngenye imini ngokuwulanda umlibo wawo, liwubale ube yincwadana efundisayo, esekho nje amaxhego ayaziyo imbali yawo."

Le mpendulo yatsho ndothuka yandicingisa nzulu yandifaka umoya wokuyilanda le mbali de kube kwiingcambu zayo. Okunene ndiyigcinile le njongo okoko, ndalala ndivuka nayo kule minyaka imafumi mathathu, ndaphanda ndiphandile. Kuloo mpando kusuke kwacaca mhlophe ukuba umntu olanda imbali yesizwe esinye nokuba yeyesiduko esinye, kufuneka ayiqhele nembali yezizwe ezimelene neso sizwe axoxa ngaso, khona ukuze akwazi ukusahlula kuzo. Le nto ke ibanga ukuba nembali yesizwe esincinane nje ngesi seNtlangwini ibe ngumsebenzi obanzi. Enye into ecacileyo yeyokuba xa umntu ebuza iminombo yeenkosi nokuba yeyezizwe, kufuthi ukuba alahlekiswe ngabom ngabantu abathile abanqwenela ukuphakamisa umnombo wabo bewuphakamisela kwindawo engasentla kwenyanyaniseni. Kulungile ke ukongeza ngobunqhina babantu abangaphandle kwaloo mnombo kuxoxwa ngawo, kwa nangobunqhina babantu abaninzi nga ngoko kunokwenzeka. Kuwo onke la malinga, andiziva ndinakho ukuthi lo msebenzi ndiwufiya ufezekile. Ndizanelise nje ngelokuba ndiyigqibile indawo emalunga namandla am ukuhlangula ulwazi obe luza kutshonela emnyameni namaxhego exesha lesizukulwana sam.

Imithombo yeli Bali.

Imithombo (*sources*) efunyanwa kuyo imbali yolu hlobo mininzi kanga ngokuba kunzima ukuyicokisa nokuba umntu unethuba lemi-

nyaka eqwalasela yona yodwa. Naantsi. Kufuneka ehambile umbali ajikeleze kunene edibana nababalisi. Mna ke ndaqala ngomnyaka we1915 ebusika ndenyuka ngesikhophe esiphuma eMonti ndehla eDurban, ndangena kuloliwe oya eMaritzburg apho ndajika ngomnye ogqitha eXobo (Ixopo) eme kwaMadonela emlanjeni uMzimkhulu, ndaza apho ndakhwela emahajini ndaya eThembeni. Ndiphindile ngowe1920 ndaya kwaseNatal, eManzimtoti ngezantsi kweDurban. Kwa khona ngowe1922 ndisinge eMaclear nakuTsolo nakuQumbu naseMount Frere, ndaza kuQumbu eMarambeni ndaba nethuba elinobom kuJoseph Ntobongwana, umfo ozalwa ngudade-bobawo-mkhulu uNtwanambi Jabavu. UNtobongwana undixelele ukuba uNtwanambi, kudala, wanduluka apho eMarambeni ngeenqwelo ezabe zisiya eMzimkhulu yena esiya kufuna amaJili waduka iminyaka emithathu wabuya esithi uwafumene amawabo lawo ezibaxeni zoMzimkhulu, wafika engamaqaba wasel' ewafumayeza iVangeli ngayo yonke loo minyaka. Ngomnyaka we1923 ndisinge eMaritzburg ndehla ngololiwe ophelela eFranklin ndakhwela ezikarini nasemahajeni ndavelela iKokstad, neMalenge, neRiverside, neDulini Railway Siding, neCebane (Lourdes Roman Catholic College) naseNgwaqa kwaJohn Magaqa umfo owabe eliphakathi lesibonda sakwaBaca uSigengana,

Inamb' emnyam' ecand' isizifa,
Isisu sodonki,

waza uMagaqa wandinceda ngeendlela ezimbini, eyokuqala yaba yeyokundimemela ingwevu yembongi eyandityhilela iindawo ezithile ngamaKhuze akulobawo namaBaca akuloma; eyesibini yaba yeyokundidibanisa neyona nkosi iphambili ngegazi kwaLusiBalukhulu uNtlabathi kaDulini, kaNguza, kaNgonyama, kaMzabane, kaMdlovu, kaMeyiwa, kaBuhlalubude, kaDlamini II, kaLusiBalukhulu. Le ngangalala, eyayiphahlwe yingidi yamaphakathi, iqondakele kwa sebusweni ukuaba lithole lesilo: ixhonti elibuso bubomvu-mfusa kunye neendevu; eengxeba ziphindeneyo, emagxa angqangqafolo asekele intamo efana neyengonyama (kakade ukhokho wakhe nguNgonyama); umfo otshefulayo ukuthetha, ngoku kwamaBaca (kuaba ndamva, akugqiba ukubuza umntu endinguye, esithi "Be ngingati ukutshi ngumntanami lo," oko kukuthi "Be ndingazi ukuthi ngumntanami uJabavu lo"), omsindo ukwalapha.

Ngomnyaka we1937 ndiyile kwa khona eKokstad ndahambela isikhulu sasemaKhuzeni uTitus Nguza eNew Amalfi entla kweCedarville naMatatiele, esixekweni senkosi yamaKhuze uMnukwa kaNdulwana kaMakhoba ("Makoba's Location,") eyandenzela imbeko yokundimemela isidlangalala sentlanganiso yomzi yenkundla yesithili sayo sonke, yayingamela ngokwayo, ekuthe kwakuchithakalwa yandibalisele olwayo ulwazi ngeNtlangwini.

Ukusuka apho kufuneka umntu abuzisise kwimizalwana yakhe, imilowo, acokise naku-

bamelwane nakwabezinye iziduko. Iincwadi ezibalwe ngesiXhosa se ndizixelile, ezo zibalwe ngooNdawo, Poto, Cingo, Kawa, Gubusana Soga, noko ziqhawula zidlula kweli bali singalo apha. Zinoncedo nangaphezulu ezithile ezibalwe ngesiNgesi emandibalule kuzo eka A. T. Bryant, *Olden Times in Zululand and Natal*, kuaba nakuBeni zikho nakuyo iindawana esizihlabayo apha naphaya yeyona inqhinelayo nenyano esikhula sixelelwa yona ngabazali bethu. Ezinye zezooJohn Henderson Soga, Frank Brownlee, E. J. Krige, J. Ayliff, N. J. van Warmelo, G. Theal, F. D. Ellenberger, E. A. Walker, njalo-njalo.

Amaphepha-ndaba ahlala ahlale abe nama-nqaku akhanyisa iindawo ezithile xa umntu ewasikile wawagcina. Linjalo inqaku elabalwa nguE. H. L. Schwarz kwi*Daily Dispatch* iphepha laseMonti (1927); wambi akwimiqulu ye*Mvo Zabantsundu* zakudala, anje ngaka-"Ngxangxosi." Amancoko neembongi azinyali ukuthi zibe nezizindlo (*allusions*) ezince-dayo ngokwalatha iziganeko ezinxulumene nobukhosi nemilibo yezizwe, nje ngaleya yaseNgwaqa ndiyikhankanyileyo; neyaseNyandeni uJiyajiya imbongi kaVictor Poto ebigqiba iiyure nokuaba zintlanu icengceleza izibongo zeenkosi neziganeko zeemfazwe zamaMpondo neyaseXhosa kwaJohn Henderson Soga endayiva ibonga kusemnyama ekuseni, andaba nakuyibona phandle, kanti naantso phezulu emthini omkhulu ingathi yintaka, nayo ice-ngeceleza iimbali zamaBomvana kaHolomisa

(1924); noKali K. Ncwana waseBayi (1927) owayengathi uzazi zonke ngentloko izibongo zezizwe ezimnyama, ekulusizi ukuBa olo lwazi lwakhe luphelele kuye ngenxa yokungalubali.

Olunye udidi lwabantu abanolwazi lwezi mbali ngamadoda asebandla: izibonda, amaphakathi om“ khandlu ” (inkundla) anje ngooSodidi (Foxeni, Alice), Z. D. Maya (Mqanduli), Johannes Sekeleni (Kokstad), S. E. K. Mqhayi (Berlin), James Mafuna (East London), C. A. W. Sigila (Nxukhwebe), A. Festile (Fawutini), Shadrach Zibi (Khayakhulu), njalo njalo xa ndizekelisa ngambalwa kulawo ndizuze iziqanaqu kuwo; kwaye kufuneka umphandi ewancinile amadoda olu didi akulhlangana nawo. Ngalinye ma ndithi mininzi imithombo yolwazi lweembali zezizwe, ukanti ke noko into emandla bubutsha-ntliziyo (*enthusiasm*) balowo ulufunayo ulwazi, kwa nokuzimisela ukuwacombulula amaqhina axabileyo endleleni yempando yeembali.

Amaqhina eli Bali.

Le mbali yeNtlangwini ndiyifumene inamaqhina (*problems*) anzima abange ukuBa ndibone ndixinga kuwo, ndime, ndiqwalasele, okanti olo qwalaselo se iyeyona mbali iyimbali, umongo weli thambo silinqabayayo. La maqhina yimibuzo eyile:—

(a) Yinto ni na intsingiselo (*meaning*) yeli gama iNtlangwini?

(b) Umahluko phakathi kwamaKhuze neNtlangwini yini na?

(c) Ivela phi na le nto ithi amaKhuze neNtlangwini ngooDlamini? Nethi ngooDlamini basemaZizini?

(d) Ngubani na uLusibalukhulu (enqula yena yonke iNtlangwini)? Ezalwa ngubani na? Ezala bani na yena?

(e) AmaKhuze neNtlangwini azalana njani na nezinye izizwe ezinje ngamaZulu, nabaThembu, namaMpondo, namaXhosa, namaSwazi, nabeSuthu?

Uluthi lweli bali lethu siya kulufumana ngokuxoxa le mibuzo ngokulandelelana kwayo

Umbuzo wokuqala uthi, Yinto ni na intsingiselo yeli gama iNtlangwini? Naantsi impendulo:

Encwadini yentyilo-magama (*dictionary*) kaKropf-Godfrey eli gama, intlangu, lithetha izinto ezimbini: imbabala ethanda ukuhlala ezingcongolweni (*reed buck*); inyoka.

Ngentetho yesiZulu lithetha kwa ezo nto zombini; ngesiSuthu (“tlhako”) lithetha impuphu (*hoof*), kwa nenyoka; ngesiTswana lithetha impuphu qha. UShadrach Zibi, inkosi yamaHluBi akwaKhayakhulu (Rustenburg, Transvaal) wakha wandibalela (1923) esithi ufumanise ukuBa abeSuthu belo zwe bathi bayiNtlangwini, besithi bangabaMbo, ngamagama athi Tlhakong, Bapo. Ngecala lamagama ndingabanqhinela ngokuthi imithetho yeeLwimi zabaNtu (*Bantu Languages*) ithi xa kuguqulwa isiXhosa sisiwa esiSuthwini u“ntla” abe ngu“tla”; u“ngu” athi “ku” (abalwe “ko”), u“-ini” athi “ng”; u“

mbo ” athi “ po ” ; ngoko ke akudityaniswa onke la maganyana enza imbumba ethi Tlhakong, Bapo, oko kukuthi iNtlangwini, afaMbo. Ingxelo evela kuZibi ayinakuthandatyuzwa ubunyaniso bayo kuba afaMbo ukhula kwabo entla bahamba besalela kuwo onke amazwe asentla naseTransvaal naseNatal. Ikho nengxelo ethi iNtlangwini ngabantu ababengamanqhawa ahlala ezweni elalineenyamakazi ezininzi zohlobo lwembabala, intlangu, baza bazuzana apho ke neli gama labo. Kunokwenzeka kube kunjalo, koko kusafuneka loo ndawo inqhineke.

Owesibini umbuzo uthi, umahluko phakathi kwamaKhuze neNtlangwini yini na? Ndi badule iminyaka emininzi ndiyifuna impendulo yalo mbuzo ndingayifumani, ndade ndancedwa yincwadi kaA. T. Bryant owayifumana kwiNtlangwini yaseNatal. Okwakaloku ndiza kuqala ngempendulo emfutshane endiza kubuya ndiyicokise xa se siwagoca-goca la magama. Impendulo ithi aaba bantu bobabini bazalwa ngumntu omnye uDlamini II onoonyana abane. Kweso sine izibulo nguKhuze (Mdzineka, Mdineka) igqibelo nguMakhatha umseki wale ndlu kuthiwa yiNtlangwini. Ngoko ke aaba bantu ngumkhuluwa nomninawe. Kwezinye izizwe kuqheleke ukuba abakhuluwa nabani nawa baxele amabutho eenyosi, bemke baye kumisa amathaanga amatsha obuzwe, ngenxa yo buninzi babantu bazo. Ma sizekelise ngokuthi izizwe ezithathu kudala eNatal, amaTolo namaZizi namaBele ziphuma kumntu omnye

uLanga, kodwa ngenxa yokwanda kwabantu bazo, zathi saa, zaya kuma kwiindawo eziqeleleneyo, zaya zisanda nangaphezulu zada ekugqibeleni zendiselana ngokwezizwe ezingazalaniyo. Ke abantu bakwaLusibalukhulu bona babe bancinci ngokwamanani, baza ke ngoko endaweni yokwahlukana, bathanda ukugcinana ; bahamba befaka iintloko zabo phakathi kwezizwe ezinamandla ezinje ngamaZizi, khona ukuze xa befongwa kuthiwe,

NgooMasengwa abasengel' uDlamini ; kuba amandla obukhosi axhomekeke kwizinto ezine, ezizezi : umhlaba, ubuninzi babantu, ubuninzi beenkomo, nenkosi esisilumko.

Le nto yamanani ithetha lukhulu. Ngako oko ndiza kukhe ndiyityebise, kwisihlomelo esisekupheleni kweli bali, ngamanani aabantu abamnyama bePhondo leKapa (Cape Province) ngokukodwa abaseTranskei, apho ubuncinci beNtlangwini buthi bucace mhlophe. Kuloo manani, abantu baseNtlangwini ababalwanga ngokwahlukileyo kwezinye izizwe kuba bahleli ngokuxubana nazo ; kodwa ikakhulu bamelene namaBaca eMzimkhulu, nabeSuthu eMatatiele; naabo abanye bezizicuku eTsomo, naseDikeni (Victoria East) nakuQoboqobo (Keiskama Hoek), naseNqamakwe, naseWillowvale, naseMount Ayliff naseHarding.

Ngokuphawula ekuhamba-hambeni kuzo kwezo ndawo ndingathi zimalunga nama50,000 apho abantu bePhondo bebonke bezi2,170,564 ezincwadini zakwaFulumente ; endingathi zikude kufuphi kwelo nani iiNtlangwini ezise-

Natal naseSwazini namhla nje. UBuncinane bala manani eNtlangwini bunqhina isizekabanani sokuaba aaba bantu babe banyanzeleka ukukhonza kwezinye iinkosi, kwa nokuswela umhlaba ophangaleleyo. Nje ngoko ezona zizwe zomeleleyo mandulo eNatal yayingamaZulu namaZizi namaHlubi, ifunyanwa iNtlangwini ikhonza kwezo zizwe. Kwa khona, ubuninzi babantu benkosi bubalulekile : balatha igalelo elikhulu emfazweni mhla kuliwayo kuba aabo ngabalwi, ngamajoni ; balatha iwonnga laloo nkosi, nje ngoko sibona kumiDufane namaNdlambe emaXhoseni akwaGarabe ukuba ngabo ababizwa kuqala ezintlanganisweni zamakhosi ngenxa yesi sizathu ; buthetha isimilo sobubele benkosi kuba inkosi evimbayo nekhohlakeleyo ibangela ukuchithakala kwesizwe sayo, nokulahlwa ngabantu bayo, nayo iphelele ekuphulukaneni nesihlalo sayo. Khangela ubungqingqwa bamaMpondo obudalwa bubulumko nobubele beenkosi zawo ; buthetha iinkomo ezininzi, ezitsala amadoda ezinye izizwe ngamasi azo. INtlangwini ke ngenxa yokuba mbalwa kwabantu bayo, nje ngoko amanani obalo lukaFulumente wezi mini ebobisa, yakholisa kwa kudala ngenkonzo nobuphakathi kwabanye abantu, yaqinisa amandla ezinye iinkosi. Ngelinye icala obu bumbalwa bayo bufangele ukuba esi sizwe sigcinane ngothando nga ngokude iKhuze lizidle ngokuzibiza ngobuNtlangwini loxa iNtlangwini izalwa ligqibelo kuLusibalukhulu, libe iKhuze lilizibulo. Akendiselani amaKhuze neNtla-

ngwini kuba bathabathana nje ngabantu abazalanayo.

Ingxelo evela emthonjeni eNatal ithi indlu yonyana wesithathu (Dlomo I) kuDlamini II ibizwa ngokuthi yeyasesiPhahleni. Ma sithi uLusibalukhulu uzala uDlamini II ozala amadoda amane angala :—UMdineka, izibulo, umseki wendlu yakwaKhuze enzala inamagama ooSivunga, noNomagaga, noMmiso, noKhu-kulela noNtengo ; unyana wesibini ongowendlu enkulu yobukhosi (le kuthiwa ngooDlamini-Mdlovu) nguBuhlalubude onzala inamagama ooMdlovu, noNgonyama, noDulini, noNtlabathi ; unyana wesithathu nguDlomo I umseki wendlu yasesiPhahleni enzala inamagama ooSotjhenge, noMphumela ; igqibelo nguMakhatha umseki wendlu yeNtlangwini, ozala oonyana ababini. Unyana omkhulu nguT,iba apho amaJili la ayengama-phakathi, ukuze nje kuthiwe kuwo,

“ Mkhandlu omnyama wakuloT,iba.”

uT,iba unezizukulwana ezingooMencwa, noGasa, noNombewu, noFodo, noSocise, noBaka ; umninawa kaT,iba nguMabandla onabazalwana abangooMrwebi, noNongcama, noBaleni, noSidoyi, noPata. Le ngxelo yaseNatal inobunqhina obufezekileyo, yaye iyiphikisa ekaKawa, kwiphepha 24, apho la magama angentla enziwe umvufo olahlekisayo kumaqondo amabini : (a) UKawa ufakela amagama ooNombewu, noGasa, noMphumela, noSotjhenge phantsi kwenzala ka

Mdineka ; (b) aze alekele ngokuthi, " Ama Khuze ngamaZizi ahluke kuDlomo," intlaphoyiya ke leyo kuba ooDlomo baninzi : ukho owamaNtande ebaThenjini ; ukho owamaHlubi ; ukho uDlomo I wakwa-Lusibalukhulu ozalwa nguDlamini II ; ukho noDlomo II ozalwa nguSivunga into kaMdineka intloko yamaKhuze. Akaqondakali lo athi uKawa " nguZizi wasemaNdlovini owahluka kuDlomo." Lo Ndlovini ngubani ? Loo Dlomo nguwuphi ?

Phambi kokuba sidlule kweli nqanaba ma khe senze izwi ngamaSwazi. Zininzi izizwe zaseMbo ezithi ziphuma eSwazini : nje ngamaBaca, namaMpondo, namaMpondomise, namaNgwane. UBenedict Wallet Vilakazi, owayefundisa kuNokoleji wabeLungu eGawutini wakha wathi kum ngomnyaka we 1936 iNtlangwini le iphuma eSwazini. Le nyani (*fact*) ndibuye ndafumana inqinwa (a) enkundleni kaMakhoba, New Amalfi, entla kweKokstad neMatatiele apho ndandiyibuza khona ngonyaka olandelayo (1937) : (b) nase-ncwadini kaBryant apho iinkosi zamaSwazi zithi ziyinzala kaDlamini II nakubeni zingamkhankanyi ngegama uLusibalukhulu uyise kaDlaminiII. Encwadini ka N. J. van Warmelo inkcazelo ithi eSwazini iNtlangwini le yekaNkosi kuLusibalukhulu, ize loo nto ivane nengxelo endiyifumene ngomnyaka we 1940 kwinto yakwaJili uTswane eMount Frere, owathi " AmaJili kaNonkosi." AmaJili anqula uVilakazi, iSwazi.

Kokwethu ukwazi amaSwazi la ngabaMbo, kunye nezinye izizwe ezininzi esavela sibaliselwa ukuba zezaseMbo : AmaZizi, amaHlubi amaMpondo, njalo-njalo. UBryant, ethelelwa nguKrige, uthi bonke abantu abaphuma kuDlamini I ngabaMbo. Lo Dlamini I ubizwa ngeendlela ngeendlela, kukho abathi nguDlamini-wa-nkqangi ; fambi bathi nguDlamini-wa-nqangi ; fambi bathi Dlamini-wa-ngqangi, aze amaMpondo kaPoto athi ngu Dlemini I. Sikhula kusithiwa ngabaMbo aaba bantu, nabaMbo nabo batsho xa bebalisa. Kodwa uJ. H. Soga noE. H. L. Schwarz (iProfesa yaseRhodes College) bathi loo nto ayinjalo, bathi aaba bantu ngamaLala. Ma khe sibeke incha apho kuba siza kuyibuyela into yale mpikiswano. Okwakaloku ma khe siqwalasele eli gama linguDlamini. Kukho izinto ezintathu eziphawulekayo apha : Eyo-kuqala yeyokuba umntu waseMbo xa alanda amanyange akowafo ubuya umva abize iinkosi ngeenkosi ade aye kuma ngengotya, (*progenitor*) engu Dlamini-wa-nkqangi, aphelelwe apho. Eyesibini yeyokuba nakubeni bephelela kuDlamini lowo ab'atsho ukuthi bangooDlamini bona ukuzibiza ; basuke basebenzise magama wambi ezinqulo neziduko. Eyesithathu yeyokuba ngamaZizi qha abantu abakhumathele kweso siduko sikaDlamini, baye nabo bebizwa ngaso ngabo bonke abanye abaMbo, nje ngokungathi ligama elincanyelwe bona, neliyekelwe bona nangamaSwazi wona angumlibo wobuzibulo kuDlamini I.

Le nto ithetha into. Kunokwenzeka ukuba ibe ithetha ukuba amaZizi la azalwa ngumfazi owabe elotyolwe ngeenkomo zenkundla, khona ukuze ilungelo lobukhosi lidliwe ilifa yinzala yomnombo wakhe, xa nje eli gama liyekwiwe zizizwe ezikhulu ezinje ngamaSwazi, namaMpondo, namaHlubi, namaBele, namaTolo, nabakwaLusibalukhulu.

Ngoku sidlulela kumbuzo wesithathu othi iyinyaniso na intetho ethi amaKhuze neNtlangwini ngooDlamini basemaZizini? Ivela phi na kakade loo ntetho?

Impendulo yokuqala yethi, Hayi, ayiinyaniso. Eyesibini impendulo yethi le netho iphuma kwisizathu sokuza enzaleni kaLusibalukhulu kukho inkosi eyathiywa ngegama elinguDlamini, le kuthiwa nguDlamini II, ukanti kuDlamini I (uDlamini-wa-nkqangi) kuphuma izizwe ezahlukileyo nezingqindilili: amaSwazi, amaNgwane, amaHlubi, abakwaLanga (amaTolo, amaZizi, namaBele) nabakwaLusibalukhulu. Lathi ixhego lakowethu John Tengo Jabavu ukuyibalisa le ndawo:

“Imbangi yokuza lo nyana kaLusibalukhulu azuzane neli gama likaDlamini kukuba abantu bakhe babona ukuba nabo ma babe nenkosi ethiywa ngegama likaDlamini ngenjongo yokukhumbuza ububele bamaZizi ekwakusengwa iinkomo zawo, kwaza emva koko kwathi xa kuse-tyenziswa elo gama kwahlonyelwa uMdlovu, kwathiwa Dlamini-Mdlovu ukucacisa ukuba lo mnombo wahlukile kowama-

Zizi, kuba umzukulwana kaDlamini II lowo nguMeyiwa uyise kaMdlovu.”

Obunye ubunqhina sobemantyi yaseBulwer eNatal ngomnyaka we1912, itfho incwadi kaBryant, nyaka yabe ihlanganise amaKhuze amelene nedolophu yayo, yaza yasingisa lo mbuzo kuwo. Impendulo yaba yethi wona azalwa nguDlamini II into kaLusibalukhulu ongomnye weenkosi ezizalwa nguDlamini-wanqanji.

Le nto yegama lenkosi elimana ukuphindaphindwa lithiywa iinkosi ngeenkosi iqhelekile kakhulu eMbo; qonda ngamagama ooDlomo, Langalibalele, Gadebe, Zulu, Mthimkhulu, Njokweni, Sibenya, Hlubi, Madibandlela, njalo-njalo apho kungekho mpithizelo.

Umbuzo wesine uthi, ngubani na uLusibalukhulu? Ezalwa ngubani na? Ezala bani na yena?

Lo mbuzo unzima. Ngowona unqabileyo kuyo yonke ingxoxo yeli bali. Yinkinga. Kulo mbuzo basuke bawe ngokuwa ngendlela edanisayo ababalisi beendidi zonke: abafundileyo nabangafundanga, abakudala nabangoku; namaphakathi aseNtlangwini ngokwawo ewodwa, kwa nabaMbo jikelele. Ezinkundleni zabantu abangafundanga apho ndiwubuzileyo lo mbuzo impendulo ithi uLusibalukhulu lo yinkosi yakudala kakhulu emanyanjeni. Atfho amadoda angadluli apho ukucacisa; kubonakale ukuba aphelelwe; phofu kube kho athi nguye ozala amaNgwane

namaHlubi neNtlangwini; kucace ke ukuba akachaneke. Kulo mbuzo ingxelo kaM. S. H. Williamson, B.A., B.D., eyaqokelelwa ngomnyaka we1927 ngesicelo sam egqubeni leNtlangwini eNtsikeni entla kweKokstad, nayo ayilandeleki, kuba ithi uLusibalukhulu yinkosi yokuqala, akaziwa ozala yena. Ukusuka apho ithi uLusibalukhulu uzala amadoda amabini: eyokuqala nguMtungwa intloko yamaKhumalo namaHlongwana (oko kukuthi amaNdebele namaNgwane); eyesibini nguMhuhu ozala uLungqi uyise wamadoda amathathu angooDlamini II, nomSwazi (intloko yamaSwazi) noZundi (onzala inguBambatha owavukela umbuso ngomnyaka we1906); ukanti thina siqhele ukuva ukuaba uMhuhu yintloko yamaHlubi. Ngoko ke asifumani luncedo kule ngxelo.

Incwadi kaJ. H. Soga (*South Eastern Bantu*, kwiphepha lama425) ithi uDlamini I uzala uLusibalukhulu ozala uKhuze, ozala amaTolo namaZizi, ekuthi kuloo Zizi kuphume uLanga noLamyeni noJama. Iya ndixaka le ndawo ithi amaTolo namaZizi azalwa nguKhuze. Ndiya qala apha ukuyiva. Ndinga ukuba yimpazamo enkulu.

Abantu ababonakala bephambili ekuwakhumbuleni ngentloko amagama eenkosi zakudala ngamaphakathi aseNatal nawaseSwazini. Ngesicelo sikaBryant kwiimantyi zaseBulwer eNatal neyakomkhulu eSwazini, nge-xefa elinye kodwa kwezo ndawo zahlukeneyo neziqeleleneyo kakhulu, amaphakathi anga-

maxhego ahageleyo, asuke athetha into evanayo, anqhinelana engazani, engakhange abonane, athi: ukusuka kuNgonyama (uyisemkhulu kaDulini) kuye emva kuDlamini II izizukulwana zokulawula kweenkosi zihlanu:

Lusibalukhulu, 1712

Dlamini II, 1730

Buhlalubude, 1748

Meyiwa, 1766

Mdlovu, 1784

Mzabane, 1802

Ngonyama, 1820;

ukusuka kuLusibalukhulu (uyise kaDlamini II) kuye emva kuDlamini I (uDlamini-wanqanji) izizukulwana zokulawula kweenkosi zilifumi,

Dlamini I, 1530

Mnyambane, 1550

Kuta, 1568

Nomagwala, 1586

Siqongweni, 1604

Lokothwako, 1622

Lolwa, 1640

Lubiyela, 1658

Ntlontlonde, 1676

Dlomo, 1694

Lusibalukhulu, 1712

inqhinelane ke le ngxelo neyeeNtlangwini zaseKokstad. AbaseSwazini bona baqalela kuLanga (intanga kaLusibalukhulu) babale izizukulwana zobukhosi ezilifumi ukusinga emva ukusa kuDlamini I, bathi:—

Dlamini I, 1530
Sihuba, 1545
Nkaβingwe, 1563
Mbodlo, 1581
Mswati I, 1599 (uMSwazi, ngesi-
Xhosa)

Sikhulumaloyo, 1617
Msimude, 1635
Zamukati, 1653
Nkomokabako, 1671
Nkosi II, 1689
Langa, 1707

Oβu βunqhina βunamandla. Kwa khona amaSwazi wona aya emva nakuDlamini I lowo, akhumbule ezinye iinkosi zezizukulwana ezisixhenxe ukuya kuma ngoMkhulumkhosi, othelekelelwa nguBryant ukuba ma kube wafa malunga nomnyaka we1400. Naanzi :

Mkhulumkhosi, 1400
Kuwwawa, 1419
Kulwamba, 1437
Sidwabaseluthuli, 1455
Nkosi I, 1473
Ngwane, I 1491
Cebisa, 1509
Dlamini I, 1527

Ngale ngcombolo kuya bonakala ukuba ngabantu baseNtla abanawo awona manakanibe exefa awayesidla ubom ngalo uLusibalukhulu, emasithi limalunga nomnyaka we 1712. Oko kukuthi umalungana nexefa lika-Ngconde noTjhiwo emaXhoseni. Bafanele

aaba bantu ukuzazi iimbali ngaphezulu kwa-baseZantsi kuba bona abazanga bachithakala bengcucalaza bephithizeliswa ziimfazwe nje ngathi ezantsi apha. Bona bahlala ngokuzinzileyo ndaweni nye amakhulu eminyaka kumaziko anezigxumeko zeenkundla, lo gama abachithakali babentlithwa ziinkosi ezinamandla kunaβo ukuza kumaxefa ooTjhaka noo-Matiwane. Ngoko ke xa siyifwankathela impendulo yalo mbuzo singathi uLusibalukhulu ngomnye weenkosi ezininzi eziphuma kwingcambu yaseMbo uDlamini-wa-nkqangi koko ezantsi kanye emva kooNgwane noLange noHluβi nabanye oonyana bakhe. Wahlukile kubantu bakaLanga (amaTolo namaZizi namaBele) namaPhuthi (amaNgwane asebu-Tjwana) namaHluβi. Yena uzala uLuthuli noDlamini II.

Umbuzo wesihlanu nowokugqibela ngothi, amaKhuze neNtlangwini azalana njani na nezinye izizwe ezingamaZulu, nabaThembu, namaMpondo, namaXhosa, namaSwazi nabeSuthu ?

Impendulo yalo mbuzo yeyona ilula ngenxa yokuba kuya nqhinelwana ngayo nguJ. H. Soga noBryant noKrige. Ithi, aβαThembu namaZulu namaXhosa ziintlanga ezingenamphithi, ezinyulu (*pure*), oko kukuthi ezingenamxube wamagazi ngamagazi endaleni phaya ezweni laseNguni entla komlambo iLimpopo apho kuvelwa khona zizo. Phofu zona zodwa zahlukene, azizalani kwa zodwa, zaye zingazalani nabaMbo. Ekuhambeni kwazo uku-

hlela ezantsi amaZulu ahamba ahamba ema ngeNatal afika azinza apho. AbaThembu behla baya kuma emhlabeni lo kuthiwa kusebaThenjini, phakathi kweCradock neKomani kuye ngaseMThatha naselwandle ezantsi kumaBomvana. AmaXhosa alandela adlula wona esiya abaThembu ngelinye icala, esiya amaMpondo ngelinye icala aya kuma ngeGcuwa neNciba. Zozithathu ezi zizwe (Zulu, Thembu, Xhosa) azinangxoxo; akukho mpikiswano ngazo phakathi kwaBabalisi esilandelana bona. Inkani ivela xa kufunwa ukuba kanene ngoobani na abaMbo? Asuke aphikisane apho amadoda ngendlela encamisayo, ibe iphuma ecaleni nayo apha incwadi enguZenk' inkomo magwalandini eqokelelwe nguTubusana.

Okokwethu sikhula kusithiwa eMbo kuse nntla jikelele, kube kho nabathi kusentla kweNatal kuse eSwazini nangaphaya.

KumaXhosa akowethu kwaGarabe kuthiwa eMbo kuphefeya-kweNciba kude, into leyo ebange ukuba kube kho nesiko lokuBa xa izulu liduduma ngohlobo oloyikisayo kuthunye iwele, nokuba lizibulo okokuba liphume e ndlwini lithethe likhwaze limi phandle emvuleni lithi, "Ma lidlulele eMbo!" Ilizwe laseMbo ke lingcala lasentla naseMpumalanga. Aaba bantu kuthiwa ngabaMbo bavela apho.

Inqaku elabalwa nguE. H. L. Schwarz ephepheni lesiNgesi (1927) laseMonti liya xhaswa nguJ. H. Soga kuluvo lokuBa iintlanga

ezithile esiqhele ukuthi ngabaMbo azingobaMbo: amaHlubi, amaBele, amaZizi, amaTolo iNtlangwini, amaWufe, amaBaca, nezinye. Bathi ngamaLala. Izizathu abazibekayo azilandeleki kokwam ukucinga. UBryant noKrige bona baziva beqinisekile kweyabo ingxelo ethi abaMbo aaba ngabantu bonke abayinzala kaDlamini I ("wankqangi.") Le nyani inqinwa ngabaMbo ngokwabo kuba bonke bakubuzwa baphendula ngokuyithetha le nto, ade amaZizi wona athi umntu wokuqala owadalwa nguNkulunkulu nguDlamini, awathi uThixo akungqifa ngonyawo emhlabeni kwathi thu uDlamini, ukuze nje kuthiwe nguDlamini-wa-nqanji. Le ntetho ndayiva ngenkonde yeZizi laseGwiligwili (Keiskama Hoek), ngomnyaka we1927.

OoBryant noKrige bathi abaMbo ngabantu abavela ngasebuNguni kumlambo iLimpopo kude kufuphi nendawo ekwavela kuyo amaXhosa mandulo; babengabantu abantetho iteketayo (itshefulayo), kwathiwa ke ngama "tekela"; bathe xa besiya ngecala leDelagoa Bay kwacebuka inxalenye yabo yasinga eMpumalanga yasala apho yaba ngamaThonga; bambi behla baya basala eSwazini; bambi behla baza kufika kwelikaHintsa bazuzana negama elitsha abazithiya ngalo lobuMfengu, elisisiduko esitsha sasemaXhoseni (ngokwesiko likaNtu xa iimbacu zifikele ezweni lobunye ubukhosi, zamkelwa). NalamaMfengu onke azibiza ngokuthi angabaMbo kuba ayevela eMbo ekwazini kwawo. Akazi

mnombo wumbi ngaphandle kobumBo. Akabazi ubuLala nobuKaranga, amagama abawatyatyekwa nguSchwarz noJ. H. Soga.

AmaMpondo ngabaMbo, nje ngoko le nyani icaciswa ebalini elibalwe nguVictor Poto, apho kuthiwa aphuma kumaSwazi, ku- "Dlmini I" (uDlamini I) ozala uLuswazi uyise wamaSwazi. Le ncwadi ithi uFaku wafa ngomnyaka we1867 waye esisizukulwana sesibozo emva koCabe owanchwatywa eSiphageni (Flagstaff) ekugalelekeni kwamaMpondo evela eSwazini. Xa iminyaka yesizukulwana esinye ingamaFumi amaBini anantlanu (ngokubala kukaSoga oba agaleleka ngomnyaka we1667 eFlagstaff, okanye ngowe 1723 ngokukaBryant obala iminyaka elifumi elinesibozo ngesizukulwana, abe yena u" Dlamini" (Dlamini I) ngumntu owayesidla uBomi ngowe1317, okanye 1415, kuba ezakhe izizukulwana zilifumi elinane phambi koCabe. UKrige uthi abeSuthu nabeTfswana ngabaMbo abakumngxilo wama" Tekela" owaphambukela kwelamaThonga namaKaranga nabaHurutsi nabaKwena,—abeSuthu bonke ke aabo; emasitsho ngomlomo ozeleyo ukuthi amaMpondo nabeSuthu ngabaMbo. Abanye abaMbo eEast Griqualand ngamaBaca, namaXesibe namaKhumalo. Ikho nentetho ethi igama eli lembo lelelitye lobedu elalisimbiwa liyintlabathi zizizwe ezilumkileyo zilinyibilikise ngomlilo kuvele ubedu (*copper*) ilitye elinqabileyo imbo le ithelekiswa nophoyiyana, "ungalahli imbo yakho ngophoyiyana." Abanye aba-

Mbo eEast Griqualand ngamaBaca, namaXesibe, namaKhumalo, namaNgwane, namaZotsho (phofu ekho namanye asebaThenjini ngokwenkcazelo ekwalapha kwiphepha 35), nabaThembu baseQhudeni. Yiloo nto kusithiwa lonke ilizwe eliyiEast Griqualand lelaseMbo, kufwan-kathelwe namaMpondomise namaMpondo namaBomvana aseXhosa naseMqanduli, kuba aphuma kumaMpondo ngokwencwadi kaPoto.

Incwadi kaKawa (kumaphepha 93; 96) ilahlekile apho ithi, "AmaKhuze aphuma emaZizini."

Encwadini yakhe *Iziduko zamaHlubi* uthi uNdawo "AmaKhesa-MbanguBa ngabantu abe besaziwa ngokuba ngamaChumane, beyiNtlangwini ngobuzwe" (iphepha 10); aphinde athi, "AbakwaMnguni ngathi ngabantu baseNtlangwini. Baphuma ngcanjini nye namaKhesa" (iphepha 17); kwa khona kwiphepha 20 ubuye athi:— "Mntungwa-Dlamini. Ngelaa xefa isizwe esiNtsundu kube kusithiwa kuso singabeNguni, kusuke kwaakho ukuthetha okuthi kube kusithiwa singabaNtungwa. UDlamini lo uzalwa nguNdlovu. AbaNtungwa amaDlamini ngamaHlubi, eza ngomlifo wobukhosi. Baziwa ngokuba ngamaDlamini angengawo awasemaZizini, mhlawumbi awakwaSibalukhulu eNtlangwini, okanye awaseSwazini."

Zontathu ezi ntetho ziindaba ezintsa kumngecala laseNtlangwini noLusibalukhulu. Ndingathanda ukufumana ubunqhina eNatal mhla ndaphumelela ukuphinda ndiye khona

Okwangoku ababalisi endidlule kufo abakan-
difundisi nto ngobuNtlangwini bamaKhesa-
Mbanguba-Mnguni, kwa noDlamini ozalwa
nguNdlovu. Phofu kunzima ukuziphikisa
ngokuqinisekileyo ezi ntetho, kufo sikho isi-
buliso esithi "Mnguni" kumaJili aseXobo.
Ziindawo ezilindelwe kukuphandwa ezi.

Siyigqibile ke imifuzo ebe ingamaqhina
axakileyo namelwe kukuqala aconjululwe.
Yimibuzo esuke yafundisa inkqu bali eli sili-
phetheyo, yaye isisiseko nakwabanye abaphe-
ngululi abaya kulandela. Ngoku siza kudlu-
lela kwingxoxo yemilifo (*genealogies*) yeenkosi
zaseNtlangwini.

Imilifo.

Zininzi iingxelo zemilifo (*genealogical
tables*) yamaKhuze neNtlangwini, anokuthi
umntu ozikhathazayo ngazo ade aqhekeke
intloko ethelekisa amasoloty okuvana noku-
ngavani kwazo. Ngoko ke siza kuxoxa uku-
nqhinelana nokunganqhinelani kweengxelo
esizifumeneyo nebesizazi.

Umntu wokuqala ukundivusa nokundicha-
zela ngezi zinto nguZ. D. Maya (owayemi
eSpringvale, Viedgesville, Umtata) owathi
endibalele incwadi ngemicinjana yethu (22nd
February 1927) wafakela umda othi,
"Jili, Singawothi, mkhandlu omnyama wa-
kuloT,iba,"
ndaza ngokunqatyelwa leli gama likaT,iba
ndambalela ndimcela ukuba akhe andichazele
ngalo, nje ngoko kubonakala ukuba amaJili

aye engamaphakathi enkundla yakuloT,iba
lowo. Ekuphenduleni kwakhe (2nd April
1927) wandithumela inkcazo ayizuze kumfo
wakwaJili uqobo, uArthur Gabriel Nyovane,
umLungiseleli waseTshetshi, endamgqibela
kudala ndingumntwana ekhaya engumhlobo
kabawo. Ingxelo kaNyovane yathi, uT,iba lo
uzalwa nguMakhatha, aze yena azale uMe-
ngcwa, ozala uGasa, ozala uNombewu. Nda-
khumbula ke ukuba imbongi yaseNgwaqa
(1923) yayithe kum amaJili la ngakaGasa.
Inkcazelo kaNyovane yachukumisa namanye
amagama anje ngawooSivunga, Dlomo, No-
magaga, Mmiso, Kukulela, Meyiwa, Mlwa
lwazi, Mzabane, Ngonyama, Gobincha, njalo
njalo.

Ukusuka apho ndincedwe nguMorton S.
H. Williamson umLungiseleli waseTshetshi
owayesebenza phakathi kweNtlangwini le
ingaseKokstad ngelo xesha, owathi wazixha-
mla, esabela isicelo sam, ngokuzihlanganisa
iinkosi ezo wabala ingxelo yazo, inkosi epha-
mbili uNtlabathi, nenkosi yendlu yokugqibela
uSohlakala (amaqaba omabini, engamadoda
asel' eqinile, enamaphakathi awo) ngezihla-
ndlo ezahlukeneyo, wafumana zithetha into
enqhinelanayo neyahluke kancinane nje kwi-
ngxelo kaNyovane. Iindawana ezahlukena
kuzo zezinokuqondakala nokulindeleka kakade
ezimbalini ezilondolozwe ngeentloko, zinya-
thela ithuba leminyaka esemakhulwini.

Ingxelo kaKawa (kwiphepha lama24 e-

ncwadini yakhe) yile se sithe ngumvušo wa-
magama angadibaniyo ezimbalini.

Imilibo ebalwe nguJ. H. Soga (kwiphepha
lama425 lencwadi yakhe i*South Eastern Bantu*)
iphambene kakhulu nengxelo kaNyovane ne-
kaWilliamson, nesiqhele ukuva yona emakhaya
ethu, nesiyifumene kwiphakathi elikhulu u-
Titus Nguza umfo waseNtlangwini endandi-
hlala kuye (1937) kwesikaMakhoba entla kwe-
Kokstad . Ngeso sizathu ndiza kuyidlula
ngeenyawo.

Eyona ngxelo yanelisayo kulo mcimbi yeka-
Bryant, oncwadi yaficilelwa malunga naxeja
nye nezooKawa noJ. H. Soga, kodwa yena uya
bafiya kakhulu ngokuyichana inyaniso. Phofu
andifagxeke nganto kuba uKawa wayethwele
ubunzima bokujikeleza umzantsi weKoloni
kubantu abalulwazi luncinci ngembali yama-
Khuze. NoSoga waye ethwele kwa obo bu-
nzima bokuhlala ezantsi kwelamaBomvana
kude kakhulu neNtlangwini yasentla neyase-
zantsi, nje ngoko ndafumana kunjalo ekumha-
mbeleni kwam (1925) endamfikela ebumba
amanqaku encwadi yakhe ngelo xeja. U-
Bryant yena wayenethamsanqa lokuzuza u-
ncedo lokuša akhululeke ithuša elide kuyo
yonke ingxaki, akhululekele ukucokisa ama-
qhina olu hlošo ezimbalini zemilibo yakwaNtu.
Ngoko ke uBryant wahamba-hamba nga ngoko
wayezikhethela phakathi kweNtlangwini yase-
Natal neyaseSwazini, ehluza-hluza iingxelo
zayo kanga ngokuša akušonakali ukuša ukho
omnye umbali onokuthembeka ngaphezu

kwakhe kule milibo. Kanti noko kunjalo
aziswelekanga iimpazamo ezithile nakuye.
Eyakhe ingxelo iya nqhinelana nekaNyovane
nekaWilliamson ngecala laseKoloni, ibe
ihlomela neendawo ezininzi ezintja ezivela
ngecala laseNatal naseSwazini. Ngoko ke
ndiya kuyisekela phezu koBryant eyam ingxo-
xo, ndimhlabe apho ahlabekayo.

Nje ngoko se sibonile ingotya yabo bonke
abaMbo ngoDlamini I (uDlamini-wa-nkqa-
ngi). Inzala yakhe ifana nentlabathi yolwandle
ngobuninzi. Ngenxa yobo buninzi bayo
akuyiyo into elula ukuzilanda ngokugqibelele-
yo iinkosi zayo ; kodwa ezona zibalulekileyo
zisibozo :— zezamaSwazi, nezamaMpondo,
nezamaZizi, nezamaHluši, nezabeSuthu
(kunye nabeTšwana) nezamaBele, nezama-
Tolo, nezegqibelo lakhe uLusibalukhulu
(1694-1712).

ULusibalukhulu uzala uDlamini II (othe-
lekelelwa nguBryant ukuša wayesidla ubom
malunga neminyaka ye1712-1730). Ngumo-
ngo ke lo wemvela-phi yamaKhuze. UDla-
mini II uzala amadoda amane :—

Dlamini II

Mdineka Buhlalubude Dlomo I Makhatha

Izibulo nguMdineka (uMdineka ngentetho
yokutshefula) athi uNyovane ngowendlu ya-
seKunene, osisiseko sendlu yasemaKhuzeni.
Unyana womfazi wenkundla nguBuhlalubude
(1730-1748). Owesithathu nguDlomo I
umseki wendlu yasesiPhahleni. Igqibelo

nguMakhatha owaseka indlu yeNtlangwini. UMdineka uzala uSivunga uyise kaDlomo II, ozala uNomagaga, ozala amadoda amahlanu angooNcajane, Bulingwe, Mmiso, Langeni noMazongwe :—

Mdineka
Sivunga
Dlomo II
Nomagaga

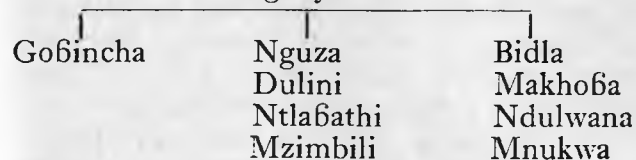
Ncajane Bulingwe Mmiso Langeni Mazongwe

UMazongwe lo nguyise-mkhulu kaTengo ekwathiywa ngaye uJohn Tengo Jabavu. u-bawo. Kuya qondakala ke ukuba lizibulo uMdineka lo liphuma kuye igama elithi Khuze. UBukhosi bukaNomagaga budlulele kuMmiso uyise kaKhukulela ozala oonyana abahlanu, ooMadulini, Cwi, Fidi, Pata, Msikofeni (owathiywa ngemantyi uMr. Schofield). Emva koMmiso kulawule uKhukulela yena walandela nguMsikofeni uyise kaZulu.

UBukhosi bukaDlamini II budlulele kunyana wakhe wesibini uBuhlalubude uyise kaMeyiwa ozala uMdlovu (oyimbangi yokuba yonke iNtlangwini ithi Dlamini-Mdlovu ukuzicalula kumaZizi). UMdlovu lo uzala uMzabane uyise kaNgonyama ozala amadoda asibozo angala :— Mniki, Malindi, Dumusela, Sihalihebe, Nguza, Gobincha, Bidla, Kibengana.

Buhlalubude
Meyiwa
Mdlovu

Mzabane
Ngonyama



Kwisibozo soonyana bakaNgonyama indlala yobukhosi (ephuma kumfazi ozekelwe inkosi ngekhazi elibethwe ngamaphakathi enkundla, ngokwesiko lakwaNtu) nguGobincha owafiyeka eNatal walawula khona eku-beni efdukele eKokstad amanye amaKhuze ; utsho uNyovane ethelelwe nguWilliamson. UNguza yena waphulukana nobukhosi bakhe ngokuthi agxothwe (*banished*) nguGulumente owafaka umninawa wakhe uBidla endaweni yakhe wamnika umhlaba ("Makoba's Location") obizwa ngegama lonyana wakhe uMakhoba. Le mbali ndiyifumene kuTitus Nguza (1937) endafe ndilundwendwe lwakhe apho kwesika-Makhoba. Phofu wabuya emva kweminyaka eliqela uNguza, kodwa wayivinjwa indawo yakhe yobukhosi waphathwa ngokomntu "omnyama," wazala uDulini owathi yena waxhwaru ngasemlanjeni oyiMalenge kundawo ehamba uloliwe ngoku ethiwe ngegama lakhe, "Dulini Railway Siding." UDulini uzele uNtlabathi endambona isiqu (1923) entlanganisweni endandifumayela kuyo ulimo eNgwaqa, wandibungezela ngobubele, phofu akawufihla umsindo wakhe wokucatshukiswa

kukufikela kwam esifondeni endaweni yokufikela kuye yena nkosi. Apha ke uphazamile uBryant ukuthi inkulu nguBidla, kodwa akalahlekanga xa athi nguBidla umlawuli kuba yayisisenzo sikaGulumente eso. Ngokwegazi inkosi ephambili yeNtlangwini yonke nguNtlabathi, nto nje abalweli bakhe bathi ngokuphunguka (*decimated*) ezimfazweni basala beligcudwana, waza ke wafaka intloko yakhe enkosini enabantu abaninzi nakubeni ilunge kwindlu engaphantsi kweyakowabo, uSidoyi wendlu kaMakhatha oligqibelo kuLusibalukhulu kuba kakade ubukhosi buma ngobuninzi babalandeli nomhlaba.

Oonyana bakaBidla basithoba:— nguMakhoba lo sigqiba ukuthetha ngaye, ibe nguMangxunyana, noNgxobongwana, noNgxavovo, noThingane, noShaka, noQika, noZwelinjani ongomfazi wesizwe koko engabanga nanzala, noDlungana uyise kaSihlangu noMafohla.

Unyana wesithathu kuDlamini II nguDlomo I intloko yendlu yasesiPhahleni, ozala uNongogo noSotshenge uyise kaMantayi ozala oonyana abathandathu:— uDweba, uNongwadla, uMphumela indla-lifa, uFuzula, uNomagwala, noDlungwana.

Unyana wesine nowokugqibela kaDlamini II nguMakhatha, intloko yeNtlangwini, athi uNyovane liqadi lendlu-nkulu enguMeyiwa womliso kaNgonyama. Babini oonyana bakaMakhatha:— inkulu nguTiba, owathi ngokuswela inzala waphiwa unyana kaMaandla

umninawa wakhe onguMengcwa owazala uGasa uyise kaNombewu ozala amadoda amathandathu angooGemase, Fodo, Nondabula, Muntsu, Mqukama noSocise. Ziya vana apha iingxelo zooNyovane noBryant noWilliamson. Ilahlekile ekaSoga kuba iya wavuba-vuba amagama oonyana bezindlu ezahlukeneyo. Se siyikhankanyile into yokuba amaJili ngakaGasa, “umkhandlu omnyama wakuloTiba,” ozala uNombewu. Kula madoda mathandathu indla-lifa nguFodo ozala uNkiswa uyise kaBaka owayephethe eNtsikeni (1923) ngokuya ndandiseKokstad. Inkulu yonyana wesibini kaMakhatha, uMaandla, nguMqwebi uyise kaNongcama ozala amadoda amathathu, uSondamase, noBaleni noVaphi uyise kaNgqambayi. Indla-lifa nguBaleni ozala uSidoyi uyise kaPata endambonayo isiqu sakhe (1923) ndamphulaphula ethetha entlanganisweni apho wavalelisa ngelithi, “Ufho ke uPata kaSidoyi.” Emva kwale ndawo iingxelo ziwa ngokuwa. UBryant uthi uPata uzala uMavinikili noMaloma, esithi uNgqambayi ngumninawa kaVaphi. UWilliamson endilandela yena apha uxelalwa nguSohlakala unyana kaNgqambayi ngokwakhe ukuthi uPata uzala uSethusa noMbothweni aze uVaphi azale uNgqambayi uyise kaDelumuzi noSohlakala, noTshokolo, uDelumuzi azale uMaqeleni uyise kaSitshukufa, aze uMzongwana umkhuluwa kaPata azale uKatane noMordecai. Ndiya mlahla ke apha uBryant ndibambebele kuSohlakala yena wayethetha eligqala ngemizalwana yesiqu

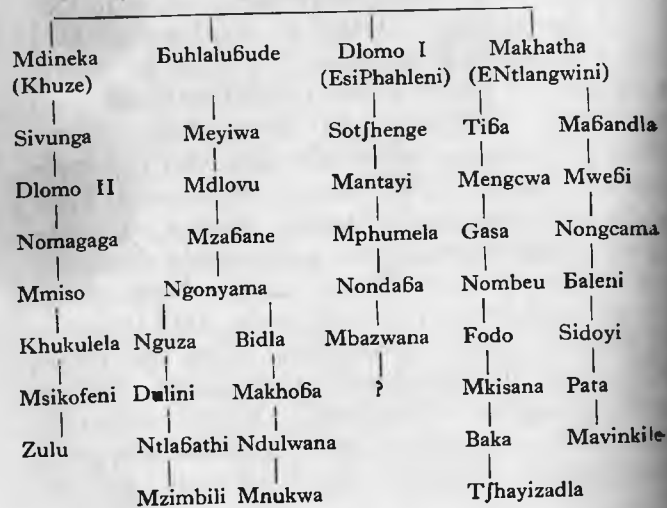
sakhe uyise noyise-mkhulu. Naalu uluthi lwabo :—

	Makhatha	
TiBa		MaBandla
Mengcwa		Mwefi
Gasa		Nongcama
Nombewu		Baleni
Fodo		Sidoyi
Nkiswana		Pata
Baka		Mavinkili
TJhayizandla		

Xa idityaniswa ingxelo kaBryant yeenkosi zakwaLusibalukhulu, zizonke, zintandathu. Zimi ngokwalo mthi :—

LUSIBALUKHULU

Dlamini II



Igama likaMzimbili ndilifumene kuSoga, elikaTJhayizandla livela kuFestile.

Zonke ezi nkosi zimi kwimimandla emelene nomlambo uMzimkhulu. Zizo ezingoonozala beNtlangwini esezantsi eKoloni nakwaGcaleka. Iinkundla zazo naazo eNew Amalfi, naseNgwaqa, naseNtsikeni naseMalenge ; ngecala lasezantsi amaKhuze naango eDikeni phantsi koNqweniso kaMqalo kwaNomadolo emthonjeni weTyhume ; bona ngabomnombo kaNomagaga kaMdineka. KwaQoboqobo (Keiskama Hoek) emthonjeni weXesi eChatha nguSitJhitshi ozalwa kumnombo wamaJili kumaSingawothi kaGasa ophuma kuMakhatha eNtlangwini. Kumazantsi eTranskei andikaveleli impi elapho evakala ngaseTsomo. Incwadi kaAyliff-Whiteside *History of the Aba-Mbo*, page 91) ikhankanya amagama eenkosi ezintathu (i) uJama wakwaJaca (Σjaca) nakwaDuba ; (ii) uSikhwenene, (iii) noMkhehle wamaDlamini-Mdlovu eGcibala ; ekusafuneka kuyiwe kuzo ngumntu ozama eli bali, afikelele naseNatal naseSwazini.

Kwesi sithuba amagama emilibo neenkosi asafezekile, elwazini esisaphelele kulo.

IZIKHEWU.

Izikhewu zokuzalisa le mbali yeNtlangwini zidandalazile, phantsi kweentloko ezininzi.

Kufuneka izibongo zeenkosi namaphakathi alo mlibo. Umzekelo obukekayo wale nto sicinga yona yincwadana kaHenry Masila Ndawo, egama lithi, *Izibongo zeenkosi zamaHlubi namaBaca* (1928 Mariannahill Press). Umfo kaNdawo lo ngumbali ofanele ukunconywa ngemigudu yakhe emihle ayenzileyo yokulondoloza izinto ezilityelweyo nezisaya kufunwa ngamandla se bephelile abantu abazaziyo ; ukanti naye uqhuba waqhuba wagagana nezikhewu zezibongo ezingasafumanekiyo zeenkosi zasentla eli xa ahlala kufuphi nazo. Ngoko ke nala mazwembe-zwembe siwalingileyo apha se iyimiji, yokuncama kungancameki, kuba enyanisweni kufuneka izibongo zeenkosi zonke zaseNtlangwini, kulandele ezamaphakathi azo adumileyo ngeziganeko ezifanelwe kukukhunjulwa emabalini. Asikazifumani.

Amagama Ezithili.

Amagama ezithili ezimi abantu baseNtlangwini sisiqendu seli bali ebe ndicinga ukuba sinokuzanywa ; kodwa kubonakele ukuba masincanywe, ngokuba sinyanzelela ekuhambeni okubanzi nokungaphaya kwamandla ombali lo. Imizekelo emibini nemithathu yile :—

Kuloliwe ophuma eMaritzburg esiya Kokstad kukho isikhululo esigama lithi “Dulini Siding” kanye kumhlaba weNtlangwini. UDulini, nje ngoko sise sixoxile ngaye yeyona nkosi iphambili yegazi eNtlangwini. Iya ncomeka into eyenziwe ngulumente ukumnika imbeko yokuba esi sikhululo sithiywe ngaye.

Enye indawo ekhumbuza iNtlangwini yethi “Makoba’s Location” emantla kweKokstad naMadadiyela (Matatiele), nakuba namhla nje kuhle ilifwa lokuba iNtlangwini igxothwe apho ngamagunya kaGulumente ngenxa yamafama amhlophe abanga ukuba lilizwe lafeLungu bodwa elo. Lusizi olu.

Kufuphi neQonce kwisiqingatha saseKeiskama Hoek (Qoboqobo) kukho intlambo ebizwa ngokuba kukwaZanyokhwe emi amaJili angooSomtunzi nombali lo. Le ndawana ithiywe ngeMpondo elavela kuFaku eLusikisiki, elaye liyinchibi yokwenza imixhaka ngamaBamba eendlovu elalichelwe kowalo yinkosi uNggqika, laza lajiya inzala yamaMpondo angooHani asekhoyo nanamhla eDikeni kwaGqumahafe nakwaNtselamanzi.

Amagama eendawo ezimiwe yiNtlangwini asaya kufumaneka eSwazini kwiimfundi zalo mlibo ezinomfo kaNkosi. Ngecala leNatal aya kufunyanwa kwiziphaluka zomzantsi welo zwe ukuthabathela eXobo (Ixopo) kuse eBulwer, Polela, Richmond, Umzinto, Lady-smith kungene emlanjeni uMzimkhulu, kuwe-

lele eKoloni eMadonela, eThembeni nase-Harding kuye eLourdes, Riverside, Malenge, Ntsikeni, Matatiele naseNew Amalfi. Kwa-Ngqika iNtlangwini ikholisa kwizithili ezingqonge uQoboqobo eMthwaku kwinto zoo-Mpaku, Nopeleza, Kunjuzwa, Festile Gwija, Siqoko, Luthuli, Socife, Nyovane, Kuze, kuhle ngecala leCumakala kooMazinyo, Ske-njana, kuze eTabula kooNgaki noSomtunzi, kunyukele kunkosi Sitshitshi eChatha, kuhlele eTyhume emaKhuzeni kaMqalo, nase-Bofolo kooMbatsha, naseNxukhweba emanxoweni aamaJabavu. ETranskei esezantsi naantso eMount Frere kooNovukela noo-Tswane naseMount Ayliff, kuze emThatha kooSilinga kuye eTsomo koomaQutsa, Gcibala, Xolobe, Mfula, Mbulu, Nqolosa kooSikhwenene noMkhehle naseWillowvale, nase-Mgomazi ngaseNqamakwe njalo-njalo.

Iziduko endizifumeneyo eNtlangwini naazo kuphepha 29 kwa lapha.

Ndiphelelwe apha, kodwa ndicinga ukuba kunokwenzeka kuthi kanti zikho nezinye phaya eSwazini, mhlawumbi nanganeno, apho iNtlangwini yahlala ihleli ngemo yesizinz, ingeyiyo eyenkithakalo. Ndovuya ndizithunyelwe ukuze zifakelwe apha mini yaphindwa ukujicilelwa le ncwadi.

Ezi ziduko zeNtlangwini zimbilwa ngenani (23) kodwa oko kufanele ukuba njalo kuba sisizwe esincinci xa umntu esithelekisa nezinye ezimelene naso.

ISIHLOMELO A.

Abantu behlabathi lilonke 2,339,900,000 ; eAfrika 198,000,000 ; eNorth America 216,300,000 ; eSouth America 111,400,000 ; eAsia 1,272,000,000 ; eOceania 396,000,000 ; eRussia U.S.S.R. (Soviet) 193,000,000.

Ngokweelwimi zikaNtu eSouth Africa, abathetha isiXhosa 2,355,000 (kuho elona qela likhulu 400,000 ngamaMpondo) ; isiSuthu 2,209,000 (Northern Sotho 721,000 ; Southern Sotho 860,000 ; Western Sotho 578,000 ; Venda 132,000 ; Shangaan 355,000 ; Transvaal Ndebele 90,000 ; abanye 700,000), bebonke 7,806,000 phofu ngayo yonke iminyaka la manani aya esongezeleleka. Ngonyaka 1941 naphambilana amanani ayemi ngolu hlobo : 368,572 Pondoland, 333,858 East Griqualand, 310,132 Tembuland, 269,261 Transkei Proper, 1,281,823 bebonke, zibe iinkomo zabo 1,484,024, oko kukuthi zimalunga nenkomo enye kumntu ngamnye.

Ngokwezithili amanani ngala : abantu 43,216 Libode (61,964, iinkomo) ; abantu 52,940 Ngqeleni (80,747 iinkomo) ; 27,392 Port St. Johns (33,629) ; 65,124 Bizana (87,904, 48,746 Flagstaff (58,566) ; 78,867 Lusikisiki (121,459) ; 52,287 Tabankulu (58,696) ; 47,085 Qumbu (56,129) ; 44,218 Tsolo (59,242) ; 54,293 Mt. Frere (66,225) ; 29,251 Mt. Ayliff (29,526) ; 57,548 Umzimkulu

(39,386); 58,989 Matatiele (45,883); 42,474 Mt. Fletcher (45,597); 54,533 Umtata (73,820 80,693 Engcobo (94,077); 60,991 St. Marks and Cofimvaba (49,745); 22,488 Xalanga (20,696); 38,609 Elliotdale (52,547); 52,818 Mqanduli (67,987); 28,762 Butterworth (24,226); 37,581 Tzomo (33,406); 45,245 Nqamakwe (39,416); 40,376 Idutywa (41,560 54,519 Kentani (61,464); 62,778 Willowvale (80,121).

AbaseCiskei abantu kunzima ukuwafumana amanani aabo ngokwezithili. Izambuku endinikwe zona eziofisini 1941 zezi:—

360,105 Emaphandleni (*rural areas*).

528,636 Ezidolophini (*urban areas*).

888,741 bebonke (IKoloni iyonke 2,170,564;) okanye 179,813 Griqualand West and British Bechuanaland (oko kukuthi koomaKimberley kuse eMafikeng).

ABakwaQoboqobo 16,830; abaseXesi 25,697; iDike 14,000; iQonce 100,000 ngokwezixwemba zamanani.

ISIHLOMELO B.

Inkcazo yamazwi angaqhelekanga (Glossary)

uwangala—into ebanzi

ma bakuthi—ma babokuthi

ukwazisa—ukuprofeta

ukwaziselela—ukuprofeta

izawukawu—iziganeko

zinga—zingathi zii, zifana ne

ulwawu—ifwanguja

ubulunga—umsila wenkomo wenziwe intambo
yomqala

ukuleleza—ukuqinisa

ukububula—ukucula

isinxofa-nxofa—isinqini-nqini

umphithi—umxube

ahageleyo—alupheleyo

umntu “omnyama”—umntu ongeyonkosi

ukuxhwaya—ukuhlala

amazwembembe—amalinga

umji—umgudu

ukuphaca—ukubaca, ukumfenguza

ukuphisela—ukumilisela

UKUCHITHAKALA KWAMAMFENGU E-MBO.

Ixhalanga yintaka ezalela phezu kweenkele-nkele zamawa, ethi xa ifuna amathole ayo afunde ukuphapha emoyeni ichitha-chithe indlu le yawo, iwayeke aphyatyuzele ngaloo maphiko asebutathaka, kanti iza kubuye iye kuwaganga ngaloo maphiko ayo made engekayi kuwa phantsi abetheke. Ithi ke inyukele phezulu emoyeni nawo, ize “phelekethu” iwaphephe inge ayinanto nawo, isenzela ukuba ade aqine amaphiko, akwazi nawo ukuphapha imigama emide. (Deutoronomy : xxxii : ii). Beenjiwa njalo oobawo ukuchitha-chithwa kwabo eMbo bechithwa ngumDali wentlanga nezizwe ngeenjongo zobulumko baKhe. Ekuphaceni kwabo beza kugangwa nguHintsisa kwaGcaleka, baqala ngoko ukubeka iphika nokuzuzuka ukuphumla, bakuba bekhongozelwe ngobu-bele banikwa iindawo zokuhlala. U-Hintsisa (A ! Zanzolo !) waba yingalo kaYehova awayilungiselela ukugcinwa nokulondolozwa kwezi mpalala zenkcithakalo, kuba esaza kubuye Azichola-chole, Azihlanganise, Azibuthe ngamaphiko aKhe.

Uhlanga olutsha.

YayingamaHlubi nezindlu zawo, amaZizi nezindlu zawo, amaBele nezindlu zawo, amaKhuze nezindlu zawo, amaNgwane nezindlu

zawo, amaWufe nezindlu zawo, amaZotsho nezindlu zawo, amaNdebele nezindlu zawo, njalo njalo—izizwe ezazihleli ngokwahlukeneyo nangobutshaba eMbo, ukunyusa imilambo uThukela noMzinyathi ; kodwa inkcithakalo eyazifikelayo ngebaqo yazenza zathi saa ; laphela kwathi tu ikratji lobuni bazo ; zagoba phantsi kwemeko yokuthobeka kwazo ; zalya kunye nangokufanayo udaka ezahamba zilubaqa endleleni ; zayambatha ngokufanayo incha ukufihla imizimba ; zaqala ukuvana ngegama elinye lobuzwe, ezazibiza ngalo zada zaya kungena kwaGcaleka—igama lobuMfengu. UHintsisa wawamkela amaMfengu, akazange wamkela maZizi namani. E-Mbo yayi ngoonyana abaninzi abahlukeneyo, behleli ngokujongana ngezikhondo zamehlo ; kwaGcaleka bafika bahlala bengoonyana abaninzi, kodwa abamanyeneyo, bengumntu omnye—iMfengu. Singathi yeenziwa yinto ni na, okanye ngubani na, le nguqulo ? “Asingoka Yehova sini na umhlaba nenzaliseko yawo, elimiweyo nabahleli kulo ?” (Indumiso xxiv : 1). AsingoYehova na Othe imbiza abeyibumbile ngodongwe Uya yiqhekeza Abumbe enye into ngalo ? Akenzanga loo nto na ngohlanga lwamaMfengu ? UkuBa nguYehova Okwenzileyo oko singatsho na ukuba Woono ukudala olu hlanga lutsho lwamaMfengu, okanye sibe siya lungisa na ukumbeka ityala.

Ubuxoki ngamaMfengu.

USathana owalukhula oomakhulu emyezweni, uAdam noEfa, waza wabahlisela ukufa kunye nenzala yabo esiyiyo nathi, akazange afe yena, engekafi nanamhl' oku, koko esasebenza loo nto yokugqwetha inyaniso ayenze ubuxoki, nobuxoki abuciciyele ngobuciko bufane nenyano, ngenjongo yokubulala abantu nezizwe ngokuchitha uxolo nobunye kuzo. Owona msebenzi wakhe awunyamekele kakhulu ngaphezu kweminye uSathana kukuchitha icebo likaThixo emhlabeni. Weenje njalo ukuyihlwayela imbewu yakhe yokuzama ukuchitha uxolo, nothando, nokuvana phakathi kweMfengu nomXhosa ngokuthi amaMfengu ayephethwe kakubi nguHintsa enziwe amakhoboka ngamaXhosa kwaGcaleka. Kobo bukhoboka kuthiwa akhululwa nguAylyff no Sir Benjamin D'Urban. Umntu osakholelwe kubuxoki obunjalo ndingathi ungumncedisi wotshaba oluchitha uxolo nokuvana kwezizwe. Sifanele ukuba sibe ngamagosa okudala nokuphemelela uxolo phakathi kwezizwe, khon' ukuze lisifanele ilizwi elathethwa liTshawe loXolo elithi: "Banoyolo abangaBaxolisi, ngokuba baya kubizwa ngokuthi bangoonyana bakaThixo bona" (Mateyu v: 9).

UNtsikana umPolofiti.

Engekafiki amaMfengu kwaGcaleka uYehova Wayesel' ekhokele Wangaphambili ngoMoya waKhe Owangena kuNtsikana owathetha ngezinto ezaziza kuhla kumhlabo wa-

kwaXhosa uphela. Wawaxela la maMfengu ukuba ayeza evela eMpumalanga; wabaxela abeLungu bevela eNtsonalanga bephethe uMqulu; wayixela into yokuhlangana kwaaba bahambi ngalo Mqulu; wazalatha izinto-into eluhlangeni emaze ziqwalaselwe, zenziwe, zilunyukelwe. Le miyalelo wathi uyamkele kuNaphakade uNyana kaSifuba-sibanzi, athe ukumbonga kwakhe: "Ngulo Thixo Omkhulu Osenyangweni," nje ngoko ingoma yakhe isitsho; kukho kuyo umgca othetha ngeyona nto silindelwe nguThixo ukuba siyizame siyifezekise—ukuba banye.

Ukuba siya mamkela uNtsikana nje ngomPolofiti kaYehova ma siyamkele inyaniso yokuba wathunyelelwa ukusikelelwa kwamaMfengu kwa nje ngamaXhosa; ngayimbi intetho, wathunyelelwa ukusikelelwa komhlabo omiwe ngamaXhosa sel' endawonye namaMfengu. UThixo kaNtsikana, uSifuba-sibanzi, mnye kuuphela, enguyise wamaXhosa namaMfengu nazo zonke iintlanga nezizwe. Ukuba amaMfengu aya zikhetha kuNtsikana anokuba azahlula kuThixo owamenza umPolofiti, okanye aya yiphikisa intetho kaYesu, athi uNtsikana nguNaphakade, ethi: "Ndicelela ukuze bonke babe banye; nje ngokuba Wena Bawo, UkuM, Mna ndikuWe, ukuze nabo babe banye kuThi; ukuze ihlabathi likholwe ukuba Wena wandithuma" (Yohane xvii: 21). UThixo ubuye wathi ngomlomo womPostile uYohane: "Ma sithandane; ngokuba uthando lwaphuma kuThixo; bonke

aBanothando bazelwe nguThixo, baya maz uThixo ” (1 Yohane iv : 7).

Esama-Mfengu nesika-Ntsikana.

Ekuzalisekeni kwelikaThixo ixefa kweenze-ka oko kwakuxelwe nguNtsikana ngaphambili, ukwamkelwa koMqulu ngamaMfengu kuyo le ndawo sikuyo. KwaBa kumhla uSifuba-sibanzi waamkela waqinisela (*ratify*) isenzo sikaHintsa sokuwanikela iindawo zokuhlala amaMfengu. Wawaphisela nje ngesizwe esitjha phakathi kwezizwe zamaXhosa ngezizathu nangeenjongo, zaKhe zobulumko nothando kusapho lwaKhe luphela, ukuze lube “ yimbumba yamanyama kuYe.”

Namhla sihlangene ngesikhumbuzo salo mhla wokuzalwa, wokucholwa, wokuvuthulu-lwa enkunkumeni, wokuphakanyiswa kwesizwe esitjha samaMfengu. Siya lungisa ukusikhumbula eso senzo sothando lukaThixo kuthi. Kwefileyo inyanga amaXhosa ebe nesikaNtsikana isikhumbuzo. Aya lungisa ukusiphakamisela phezulu eso sikhumbuzo, ngakumbi xa eya kuphakamisa iinjongo zikaNaphakade uNyana kaSifuba-sibanzi zoxolo nothando no-bunye bezizwe. ZoziBini ezi zikhumbuzo zifanelwe kukuxhaswa, zixatyiswe ngokufanayo ngamaMfengu namaXhosa, ngenxa yokuba manye umthombo onguThixo wabo bonke eziphuma kuYe. Izizathu ekukhunjulwa zona okanye ekufanele ukuba kukhunjulwe zona zezokuzithoba, zezokucela iintsikelelo phezu kwelizwe lethu naphezu kwezizukulwana

zezwe lethu Ukusolana, ukuqanelana, ukunyhilana, ukugculelana akuphumi kokulungileyo ; kuphuma kokungendawo, (Hoseya iv : 15). Okukhuthazayo oko akasebenzeli luxolo lukaThixo.

AmaZiko amathathu esiKhumbuzo esikhulu.

NgeNkulungwane (1935) kwagqitywa nge-mvumelwano sisizwe sonke samaMfengu ukuba ngaloo nyaka kuqalile ukuba amaMfengu enze eyawo indima, kuba eli ikhulu leminyaka liphela ngo 1935 lelokuthantaswa kwawo nguThixo ngofefe lwaKhe. Ukuphumelelisa eso sigqibo kwavunyelwana ngamoya mnye—

(1) ngamaziko amathathu esifanele ukuba siqhutywe kuwo esikhulu isikhumbuzo (*National Celebration*)—eGcuwa, eNqhuswa, naseNxukhwebe—ngenxa yeziganeko ezibalulekileyo phakathi kwamaMfengu noThixo kwezo ndawo zontathu.

Ngaphambili, nganye indawo yayizenzela ngendlela yayo ukuwukhumbuzo lo mhla we 14th May, kungekho mmiselo wasikhokelo senkqubo yaloo mini. Kungoko abanye bakhulisa imidlalo yeentlobo zonke, nje ngeyoleqo lwamahafe, abanye ibe zizipheko zokutya okuninzi neendywala, ingabikho, okanye nokuba iba kho, ibe ncinane ezingqondweni eyona ntsingiselo yento esimele yona isikhumbuzo samaMfengu kuBo. Uwafumene apho ke uSathana amandla okonakalisa ngokuqhutywa kwesikhumbuzo ngabantu abangenasikhokelo sokuzukiswa kweenjongo zaso, saza

ke, kuBaBukeli, saba yinto edelekileyo nengenasidima. Ngenxa yoko ezinye iindawo zaphelwa ngumoya zayeka ukusiqhuba. Li-Nqhufwa elasoloko lingaphosisi ukuya e-MqwaSwini yonke iminyaka ukuya kuhlaziya izifungo zamandulo. Iya ncomeka loo nto ngeNqhufwa, naxa kusithiwa akusenje ngangaphambili ukukhuthala.

Nje ngoko kwagqitywa ngo 1935 ukuba zonke iindawo zamaMfengu ziwukhumbuze lo mhla kwezo ndawo zazo, ukuze uhlale uhleli ezingqondweni, ngakumbi zolutsha, yonke iminyaka; kodwa ngowesihlanu unyaka (obuyeyo waguqulwa ngo 1940 kwemiswa owe sithathu) zonke iindawo zivale emakhaya, zingaqhubi nto, koko sonke isizwe sibuthelane kwelinye lala maziko mathathu axeliweyo, apho siya kuma nje ngomntu omnye phambi koThixo. (Kuya danisa noko ukuphawula ukungalulanyelwa kwesi sigqibo zezinye iindawo!)

(2) Kwa khona kwavunyelwana ukuba indlela esingawubonakalisa ngayo umbulelo wethu kuThixo ngeli lethu ikhulu leminyaka kukudala inxhowa (amatye esivivane ayimali) eenjongo zikukuzama ukuphumelelisa esinye kwezi zifungo zithathu—eso semfundo esingekabi phi isizwe, kanti imfezeko yokusebenza kwezinye ezi zibini (ukululamela umbuso nokuthobela uThixo neliZwi laKhe) ixhomekeke emfundweni. Kukula maziko ke apho kwenziwa khona imimiselo ngale nxhowa ye-Nkulungwane (*Centenary Fund*).

IGcuwa liZiko lokuQala.

KumaSirayeli awaya kungena eKanana mabini kuuphela amadoda awayesele, kwawemka eJiputa enalo uphawu lobuSirayeli lokwaluka—inguYofuwa noKaleb. Onke amanye azalelwa eluhambeni lweminyaka ema 40 entlango. Akubonakalanga kuYehova ukuba kuya kubalungela ukul'ima elo zwe leKanana bengenalo uphawu lwaKhe. Kungoko uYehova Wamyalelayo uYofuwa, yakuba iweliwe iYordane, ukuba alunyusele eGilgal lonke usapho lukaSirayeli. Apho ke uYofuwa walola iintfengece zamatye, wawalusa onke amadoda, ngokwenje njalo esithi uYehova Uyiqengqele kude kuBo ingcikivo yabo apho eGilgal, kwaza kwemiswa apho intente yesikhumbuzo seso senzo saloo mini, (Yofuwa v : 9).

Asingetjho na ukuba loo nto yeenzekayo eGilgal iya fana nale yenzekayo kumaMfengu apha eGcuwa? Kwaba sekuwamkeleni kumaMfengu uMqulu kuyo le ndawo okwatsala ububele boThixo woothixo ukuze Awukhumbule. Asiyo loo ntente yesikhumbuzo yase-Gilgal na le sikuyo ngoku apha eGcuwa?

INqhufwa liZiko lesiBini.

Akukho nto inamandla ekutsaleni ithimbe ingqondo yomntu imke nayo ngaphezu kwento ebonwa ngeliso, iphathwe ngesandla, iviwe ngomlomo (eviwa ngendlebe), ingena ngale, iphume ngaleya, ukuba ayinqakulwanga ya-

gcinwa yintliziyo). Loo nto iyithimba ingqondo nga ngokude umntu awulibale nomphefumlo wakhe ngokusingisele kumDali wakhe. Kwaba njalo kumaSirayeli ngezi mini zika-Yofuwa. Ukonwaba nokuhlutha kwabenza bamlibala uYehova uThixo wabo, ukuze u-Yofuwa abahlanganisele eSekem umhlaba owawuse "unenqina lenkuku" ngeziganeko zangaphambili zemihla yooAbraham. Kwakukho umthi apho omkhulu womkhoba (umoki). Kweenziwa apho phantsi kwaloo mthi izifungo zokuMkhonza uYehova ngayo yonke ingqiniseko yentliziyo, nokuvuma ukuzilahla zonke izinto ababeziwole ezintlangeni zabahedeni, badyobeka, boona kuYehova uThixo wabo ngazo. Wazibala ezo zifungo encwadini uYofuwa, waza wagxumeka ilitye elikhulu phantsi kwaloo mthi, esithi eli litye liya kuBa linqhina, kuBa liwavile amazwi abawathethileyo. . . . hleze babuye bakhanye. (Yofuwa xxiv : 26).

Kuyinto emangalisayo ukufana kwezinto zingazalani. Eli bali liyelele kanye kwinto eyeenzeka kumaMfengu eMqawawini, eNqhu-fwa, umhlaba ophakathi, uyinxalenye yelizwe elalise lanikezelwa kumaNgesi nguNkosi u-Ngqika ngowe1819. Apho phantsi kwaloo mthi womqawafu yayiyindimbane yesizwe sonke samaMfengu—iNkosi, amadoda, abafazi, nabantwana abany'ayo. Bonke baziphakamisa izandla zokunene befunga phambi koThixo nomkhosi waKhe wasezulwini :

(1) UkuMthobela uThixo neliZwi laKhe ;

(2) Ukuwululamela umbuso ;

(3) Ukufundisa abantwana.

Andizi kuthetha nto ngezifungo ezikwa zithathu ezeenziwa nguSir Benjamin D'Urban nabamHlophe ababenaye, egameni likaFito-liya, ukumkanikazi waseNgilane, kuBa zabuya zaaphulwa, zaahlwa, zalityalwa lelabo icala kwakuhamba iminyaka. Loo mqawafu kwakufungwa phantsi usekho nanamhla, ulinqhina elisemi nangoku lezo zifungo nezo zinikelo zazisenziwa phantsi kwawo. Kodwa umqawafu ngumthi, into eyaluphalayo, idliwe yimpalo nempehla, nje ngawo lo. Nalitye likhoyo li-gxunyekwe kutsha nje emva kweNkulungwane.

INxukhwebe liZiko lesiThathu.

Lathi lakuzola ilizwe, zakuphela iimfazwe namaKanana, saa seso isizwe safuna ukuzikhethele amanxiwa okuma, kwada kwabonakala kuYofuwa ukuba ma kazihlanganisele eSilo zonke izizwe zoSirayeli. Apha kulapho kwakhiwa khona uMnquba weNtlangano, apho yayigciniwe khona ityeya yocobano, kuBe ke kwakulapho uThixo wamisela ukuhlanguka nabo khona, (Yofuwa xviii : 1). uYofuwa wakhupha amadoda angamathathu esizweni ngasinye (*Commission*) okulihlola ilizwe enze imida, ukuze lilingane ukwabelwa izizwe ezi 7, kuBa ezi 5 zase zabelwe kwangaphambili. Ekubuyeni kwala madoda kweenziwa amaqajiso phambi koYehova ngeendawo zokuma.

ISilo saba sisikolo awafunda kuso uSamyali phantsi koHeli ; ise kwa yileya athetha ngayo

umPolofiti uIsaya esithi yiSilowa, noYohane ix : 7, esithi yiSilowa. Kwavela apho umthombo, okanye ichibi lamanzi empiliso (nje ngaseMvuzi), awayalela owazalwa eyimfama uYesu, akuba ebuze udaka ngamathe aKhe, Waqaba amehlo ayo ngalo, wathi ma iye kuhlamba kumanzi elo chibi, ukuze ibe yabona. Kananjalo iSilo le kulapho iintombi zakwa-Sirayeli zazihlangana khona yonke iminyaka ngesikhumbuzo sazo somhla kaMiriam phezu koLwandle oluBomvu. Zazisiqhuba eso sikhumbuzo ngokungqungqa nokus'ina zivuma ingoma kaMiriam (Eksodus xv : 21) phambi koYehova eMnqubeni weNtlangano.

Lo mzana ngezo mini wawungemkhulu noko izinto zawo zazininzi zibaluleke kangaka nje. Wawumi phezu kwenduli ebuye nayo yarawulwa, yajikelezwa macala onke zezinye iindulana, kuvuleke kuuphela kwicala elijonge ngaseZantsi (South) ngengxingwa enamahlathi, ehamba khona indlela yokuza kuwo lomzi (Dr. H. Bonar : *Treasures of the Bible* : Volume III).

Kanye nje ngoko unjalo umhlaba omi lo mzi waseSilo unjalo umhlaba ekumi iNxukhwebe. Yonke enye into enje ngoko ichazwe ngeSilo kaHeli noSamyali, neSilowa kaIsaya, neSilowa kaYohane imele, ithetha into emelwe yiNxukhwebe, engumzi owakhelwa ukuphumelelisa izifungo, ngakumbi eso sokufundiswa kwaabantwana bamaMfengu ngoThixo. Kwa naleya ndawo yeKomifon yemihlaba yeenzeka se kulapha eNxukhwebe. YiKomifon eyaba

madoda mathathu eyenza ukuba iindawo ezinje ngooMathole, Hewu, Qoboqobo, Qhugqwala, Mdingi nezinye, zibe zemiwa ngamaMfengu nje. Kanti la amaMfengu asala eNxukhwebe naseDikeni kwagqitywa nokuba acandelwe owawo umhlaba ube neziqinisele ezingunaphakade. Ngoko eli ziko lesikhumbuzo liyi-Nxukhwebe liyimele ngazo zonke iindlela into eyayimelwe ngumzi waseSilo yakudala. Into eyoyikekayo ke kodwa lilifwa lokuthinjwa kwe tyeya yocebano ngamaFilistiya, ngenxa ye-soono soonyana bakaHeli abangaqeqeswanga nguyise, okanye abangamphulaphulanga, ukuze nje kuzalwe ngumolokazana kaHeli umntwana oyinkwenkwe, abizwe ngegama elinguIkabodi, elithetha ukuthi : " Uzuko lumkile kwaSirayeli (1 Samyali : iv : 21) kwanga akungebi njalo !

Into obuMele yona ubuMfengu.

Kungayinto elusizi ukungayiqondi kwamaMfengu injongo kaThixo ngawo. Kwakholeka kuThixo ukuwathoba ehlele kowona mgangatho usezantsi ebuntwini, ada ngokwawo azifanisa nezinja, sel' enqwenela ukucholwa nangubani na ongaaba nosizi ngawo, khon' ukuze uHintsisa, ekhokelwe bubuntu bendalo nayintliziyo yemvelwano ngabantu bakowaBo (awatshoyo ukuthetha ngaBo), atsalele uhlanga lwamaXhosa iinceba zikaThixo ngokukhongozela ezi mbacu zeentsizana zamaMfengu, azenzele inceba ngokuzinikela imbeko ezweni lakhe. Wazamkela ngoBubele ezo Nkosi zaxe-

lwayo kuye, wazinikela imbeko yazo, wada uNkosi Njokweni wendiselwa intombi ka-Buḡu, inkosana engumninawa kaHintsā, neyayiyiNjengele yemikhosi yamaGcaleka. Ngaphezu koko anqonywa iinkomo agciniswa amathaanga ngamaphakathi nezityebi zakwa-Gcaleka phantsi komyalelo waKomkhulu wokuze aaba bantu baphathwe kakuhle. (Abaphuli bomthetho basazalwa nanamhl' oku, ekuya kude kuphele eli phakade kunye nenkosi yalo uSathana, usaphulwa njalo umthetho waKomkhulu). Kuyo yonke loo nto inyaniso kukuba uHintsā wawaphatha ngenceba amaMfengu, nga ngokuba liwafanele amaXhosa ilizwi elathethwa nguYesu Esithi : “ Banoyolo abanenceba ; ngokuba baya kwenzelwa inceba bona ” (Mateyu v : 7).

AmaMfengu la sisizwe esithunyiweyo ukuba kwalathwe kuso umzekelo othethwa lilizwi elithi : “ Ozithobileyo uya kuphakanyiswa ; oziphakamisayo uya kuthotywa.” Ngoko amaMfengu, ndithi mna, isabelo sawo kuThixo, mhla zonke izizwe zabizelwa phambi kwesihlalo senKosi yamaZulu, aya kusamkela ngokuba akuvuma, akululamela ukuthotyelwa kwawo ezantsi, ekube lapho adibana khona nobufele bukaThixo. Ngathi kum ingaba yingozi enkulu kwisizwe siphela samaMfengu ukuba singasukela ukwambatha, siqwenenele ukuhomba ngenguḡo esasinganikwanga yona mhla sangeniswa nguThixo kwizizwe zamaXhosa. Akungesilungeli ukukuphanga nokukukhusela ngamandla enyama ukuphakama

esizibone sikuko. Indawo esifaneleyo neyona sinomvuzo ngayo esi sizwe kukuthobeka, (Mateyu xi : 29).

Okwesifini amaMfengu athunywe ukuba “ lukhanyiselo ” ngeliZwi loMqulu awawamkelayo eGcuwa, afungela ukuwuthobela e-Nqhufwa, aza awakhela umnquba wentlangano wokuba afundiswe ngawo, wona nabantwana bawo, eNxukhwebē Ukusuka apho alihamba lonke elimiweyo ngokuhambisa intfumayelo yaloo Mqulu.

Okwesithathu amaMfengu athunywe ukuba ngumzekelo wokukhonza, wenkuthalo ekulimeni, wokulondoloza ingeniso. Ngawangaphambili la maMfengu ndithi ayengulo mzekelo, kuba la esi sizukulwana sikhoyo aya khawuleza ukuzeyelisela kwizimo ezichasene nezooyise, kanga ngokuba eyona nto abonakala efuna ukuzibalula ngayo kwiindawo ngeendawo ngemini yesikhumbuzo sawo kukuxabisa imihlali (noRetsin nonyana kaRemaliya) engenaluzuko lukaThixo, kunokuthozamela ukuzukisa inkonzo yesikhumbuzo nje ngoko kufanele ukuba njalo, (Isaya viii : 6). Eso simo sifanele ukuMphazamisa uThixo we Sikhumbuzo.

IiNkonzo zesiKhumbuzo.

Akukho nto ithethwa nasesiphi na isikhumbuzo ukuba asichukumisi ezona ndawo zinzulu engqondweni nasemphefumleni walowo usenzayo. Zozihini ezi zikhumbuzo—esikaNtsikana nesamaMfengu—zimele inko-

nzo enzulu yokuzithoba yombulelo, nombongo kuThixo uSomandla.

Phakathi kweenjongo zesiKhumbuzo sama-Mfengu :

(a) Kukumiswa kwebotwe lendlu emQwafwini ;

(b) Kukuhlaziya izifungo zokuthobela umbuso, nokuxhasa iliZwi, nokusebenza imfundo yabantwana ;

(c) Kukulungisa ibali lamaMfengu ezincwadini ;

(d) Kukuqokelela imali yokufundisa abantwana abakhethiweyo.

(e) Yindibano yesikhumbuzo esikhulu kanye ngeminyaka emithathu kumaziko aseGcuwa, naseMQwafwini naseNxukhwebe.

Le ilapha yinxalenye yentetho eyenziwe nguC. A. W. Sigila eGcuwa kwisiKhumbuzo sonyaka we1949.



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