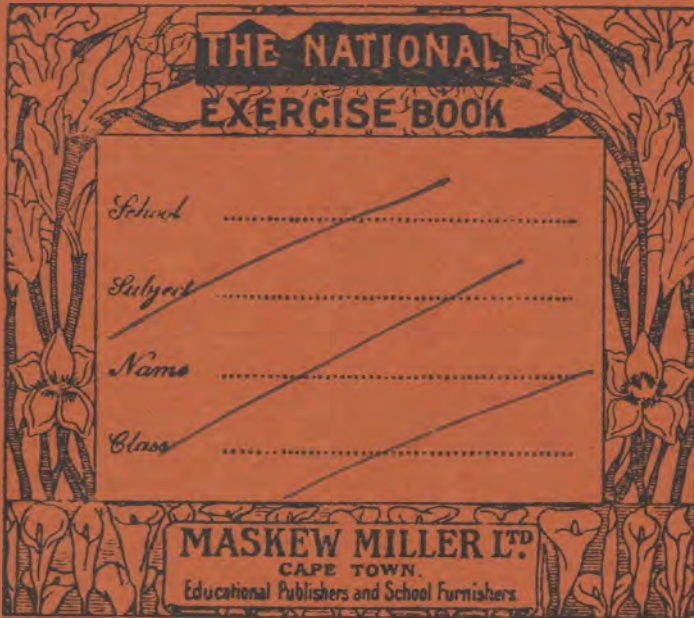


No 5

16,337
(a)

IBALI. LAMA HLUB.



NGU

HENRY. MASILA. NDAWA.

kuwuthwe.

Ezo ziqhumiso zixela unyango
olwenziwayo lwamasimi. Yonke le
nto yenziwayo ayiphosani neliso
Lo Kumkhani. Namgama uyazibona
neentaka ezinobupalarume bokutya
amazimba emasimini. 'Naanzo,
gxothani!!' akwaze atsho kumakhonza
akomkhulu. Umyalelo ke Lowo
othi wenziwe ngokufusu ukuzigxotha
ngokuzigxoga nangokwenza ingxolo
ukwenzela ukuba ezo ndwendwe
zilambileyo zisabe.

USibabo Lo ka Mbuyane
wasema Bongweni wayekho naye apho.
Bathe Gesemi, amehlo bewaphose
emasimini, Gabona i Ngwane
lizzitha entla kwalo masimi,
Gabya Golibona Libuya Lisiza
kubo, Gaye abananza kangakho.

Lithe lakutika, kwabuzwana
imvelaphi, okwabikho mqondiso
wabutshaba kulo. Libuye
lahamba indlela yalo.

ziingwinini

Ngebago, yehl'intelekele! into
eyatsho amadolo aGethana
kukothuka. 'Yini Leyo!' Yinyambalala
yezixinga-xinga zamadoda
axhobileyo.

Kuthe kungekahlatywa
nomkhosi, wonke loo mmandla
wawuse unyakazela yimpi. Wavakala
umtyangampo womkhosi uhlatywa
yimpi, yatsho se yikholisa amakhaka,
iguya, se ziyingcobo izikhali.

Gqi kuzo zonke ezi ndawana
impi emadotyeni, emasimini,
ayintfinyela kukutya, ezi ndongeni,
nasematyholweni yase ifunza nje
ngesiphango kumathlebi nenkosi
yawo.

Avela apho amakhalipha,
iinjengele zamzuzu kwaku Bungane,
zazilahlela ukukhusela inkosi yawo.
Yadibana! kwatsho kwamasikizi
ukufa kwabantu. Yenzakola nenkosi,
wee zwaba entliziyweni umkhonto

! Le nto ihle kumLanjana iNgcuBa

Nje ngegopa wafela edabini
uMthimkhulu, kodwa impi
yachankcatha kwiindwamba
zezi dumbu phambi kokufika kuye.

Igora lide liye kufa liyingangamisa
onke amabakala alo.

Yaghuba ke indyikitya loo mini.

Esaba amathlubi azimpanza,
kuba aye ngazilungiselelanga.

"Lifile!" Kwahlatywa umkhosi
kulo lonke sekonakele. Umhla
owabambi elizweni, mhla bawa
ubukumkani bamathlubi.

Isizwe esasizihlalele ngoxolo
nokondaba, kodwa ingabantu
abathamsangelekileyo, Gabadwa
ngokomhlambi weebokhuwe.

Ubomi obe bumyoli kangaka
kusasa, ngokuhlwa gayintlaka-ntlaka
zwinzwini zemiphunga; yaphela
intsini twalawula izila.

Ngoobani na laa mabada?

Evela phina?

Ngama Ngwane phantsi
kwenkosi yawo uMatiwana, athe
ngokusaba uZwide elizweni lawo
suka aza kubodlela umsindo
wawo nenkohlakalo yawo kwisizwe
esibe singakhumbulele nto
amaHlubi. Le ntlekele siyicingela
ukuba ihle ngomnyaka we 1818.

Baninzi abaxela iintaphane
zezizathu ezabangela ukuba
uMatiwana awele amaHlubi.

Esona sizathu sicacileyo
sesokuba uMatiwana waye
ngaxabene namaHlubi, kodwa
ngenxeni yokuba itola lakhe
uZulu lo kaMabvu waye nobutshaba
nenzala kaBungane kuba wabulala
uyise, wanyanzela inkosi yama-
Ngwane ukuba iwele uMthimkhulu
ngebago.

Ukufa kwalo Kumkani kuse
kwofana nokutshiselwa endlwini.

Ezinye izizwe zithi amaHluBi
ngamaqwala, kuGa ange eziphindezelele
kuma Ngwane. Akhe alinga
ukwenjenjalo kodwa aye sel' emadol'
anzima ngenxeni yokuba kotumkani
wawo.

Ingqfa okanye ibanjwe inkosi
sel' usazi okokuba amandla awo
wontke umntu wayo sel' enzakele,
aphela pam.

Thina BasemaHluBini asiyivumi
inkqubo ka Matiwana yokubadela
enye inkosi engayazisanga utuze nayo
ikwazi ukuzilungiselela, aze athi
nasekuyenzi le nto abone ngoku
suku kanye ihamba yodwa, iphahlwe
kuphela ligelana Lamaphakathi
namakhonza aKomkhulu, iyekelele
umzimba.

UMatiwana ungene emaHluBini
engaziwa nayinja le! Ukungawazisi
oku wayengena yiphina into?

Kutheni waye hamba ngamathunzi

nje xa ahlaselayo? Waye wazi
enjani amaHluGi edabini?

Nto thina sisayi khumbulayo,
be kusakuthi xa iinkosi ezi-
ngesiko latwa Ntu, zikpokpelanayo,
zifuna ukwazi apho amanella azo
emi khona, enye ibicela into
kwenye, ze kuthi ukuba
ayithanga iyifumane, sel' uqonda
kakuhle okokuba kuse konakele
ngoxolo.

UMatiwana yena akukho nto
wayenzayo efana nale.

Imvisisano phakathi Kwama-
HluGi namaNgwane ibingekho
kangako, nje ngezizwe zonke
ebezi kumZantsi Afrika.

Siyazi kakuhle sonke okokuba
esi senzo sikaMatiwana sasixhomekeke
phezu kwamaqxa kaZulu kaMafu
naye ke esilwa oko akugondayo
elwisa ngomkhosi weli Ngwane.
Into yokubadwa kuka

Mthimkhulu, iwahlalise emanzini
amathlubi; yawakhokelela ekucingeni
nzulu. Ligalele kobu buthuba ke
ukuba nesithukuthezi ilizwe
lasemZinyathi kubemi balo.

Kumhla ke kwamila ubutshaba
obungenantohliso phakathi kwamathlubi
nama Ngwane, kanti ngaphambili
be kufudula kungenjalo.

Le nto itsho amanakanibe
amathlubi ayintlaninge, kwaza
kwathi ngesiquphe akuwabikho
kugondana kwa phakathi kwawo
odwa ngenxeni yeli dungamzi;
kukuze kuse kubonwa iphiko
Lasekunene lithi tyu amaqxeni
umthwalana walo Liqhuba
netholana elinalo libekisa amabombo
kuMpangazitha kwa Ngogodo. Lathi
elinge Langasekhohlo emva kwethuba
elithile Lenza kwa eso ukusinga
kumaBele eLenge Lada Laya
kutsho kumaZizi eSandlulube

se Likunye namaBele, yekoko ukusanga
kwelama Mpondo kuyiloo nyaka-
nyaka. Elinye iphikho Laza Lathi
limathidala lasala ekhaya
Linganongqondo yanto.

Izizwe ezibe zilumelwane
asikuko nokuba zaba nevuso,
zaku bona le mpasalala. Ezinye
kuzo zasaba zaziya neendawo
zazo ngenxen'okuba ithemba lazo
liwile. Zaqonda nazo okokuba
kunyembelekile kwelo, akukho nto
isat isaya kubuya ibe ngumvalo,
iintfaba ziya kutyhobozela kuzo
lula.

AmaHlubi aye ambikela uTshaka
uKumtani wamaZulu indlela
uMhlekezi lo azuzene ngayo nokufa.

UTshaka uvuthe kangaka
ngumsindo. Ude wathi ukuncamisa
umxhelo wakha wothumela elinye
LamaButho akhe elaliphethwe
nguDingane induna yamaKhanda,

ukuba Likhe Liye ku buza umfana
ka Masumpa apho amzimelise
khona umntwa' ka Bungane. Akukho
mntu waziyo ukuba kwaghutjwana
kwabekwana phina?

UmBuso ka Mthimkhulu.

UMthimkhulu uBengafani noyise
kwezombuso. Uthandē ukunga
angaphambuka ekhondweni lika yise.

Ooyisekazi uBengabathandi ncam.

ULawulo Lwakhe Lube

Lolufutshane kunazo zonke iikumkani
ezakha zaphatha ama Mubi; ithe
kanti njalo aya qqibalisa
ukuphathwa nguKumkani esahlangene.

Ekufeni kwakhe achithakala;
phantse alizalisa lonke eli le Afrika
eseZantsi. Bunge buthi banqa
uBukumkani Gawo. Akhonza kwezinye
iikumkani; kwazaliseka okwathethwayo
nguBungane mhlenikwezeni
wawafwabulelayo.

UMhlelekazi lo kunye nesizwe
sakhe, sahlelwa leli liswa sigqiba
kulixela.

Usiye uDlomo indlalifa yakhe,
yena eziwe nguLanqalibalele.

Indlu ebibangisana ngoBukhulu
nale, yeya kulo Luzipho.

UBungane wayethe inKosi
nguLuzipho, nenxenye yesizwe
yamlandela. UMthimkhulu yena uthe
inKosi nguDlomo, kuba unina
elotyolwe ngeenkomo zesizwe.

Kucacile okokuba uMthimkhulu
isihlalo sobukhosi wasiya kuDlomo.

Ma kathiweni na uLuzipho?

Ngaba uza kulahlwa ngokwenja
na? Nantanye ukuba kungakanjalo!
nelakhe igama likhantanyeka
ngamandla eBukhulwini. Uento
isikhumbuzo into eyakha yenzeka
kwaBaca efana nale.

UMdutfane indlamafa
KaSonyangwe, uzekelwe nguyisekazi

uNcaphayi intombi ka Mgwadlu
kuba uSonyangwe wasel' efile;
ilotyolwe sisigwe. Uthe kanti
uNcaphayi akambungisanga unyana
womkhuluwa wakhe, kanti
kukweli thuba yena acinga
ngentombi ka Jozela.

UNcaphayi utyumbe amadoda
athile ukuba aye kaphuthuma intombi
ka Mgwadlu. Afika nayo ebusuku
komkhulu. Uthe kanti no Mdutsane
sel' endulule amadoda avana nawo,
ukuba aye aphuthume eka Jozela;
Afike nayo ebusuku komkhulu.

Ngosuku olulandelayo zavuka
ezi ntokazi zabaca (zatshata)
entkundleni ziphahlwe ngumyeni
wazo uMdutsane.

UNcaphayi ufumayeke entkundleni
apho wathi, inkosi iya kuzalwa
ngu Ma-Mgwadlu, unyana naye
ufumayeke wathi, inkosi iya
kuzalwa yintombi ka Jozela.

UMa-Mgwadlu yzele
u Cijisiwe, waza uMa-Jozela wazala
u Nontjeketse. Uyise wala
makhosana ucetyiswe ngu Mapawu
owaye seTshungwane ukuba
enze i'Will'. Okwenene ke
uMdutshane waya ku Sontshewu
- Shepstone wakala u Nontjeketse
eBukhulwini Gama Baca.

Thina Gakwa Ntu siya mhla ka
uMdutshane ngokutha batha isiko
lakowethu aye kuligibisela kubelungu
ukuba siLawulwe Lilo. Unina
ka Cijisiwe walotyolwa sisizwe,
unina ka Nontjeketse walotyolwa
nguMdutshane nabaxhasi Gakhe.
Umzi waahluka kubini.

UMakhawula ubiziwe ukuba
aze kulamla. Kufumaneka uMdutshane
eeuze obo busela Gakwa Gakubala
u Nontjeketse ku Sontshewu
eBukhulwini. Gendlu yakhe.
Ama Baca athe oxola

Kukhe kwabuywa ezikhalini kugola
eyona ntosi ^{ijiyi}. Okwenene
kubuziwe kuzo. ~~Ticifthe~~ ^{Ticife}
uNomtsetsetse kuba na^{ntu} uCijisiwe
zimthathe zaya Rumphosa e Samvula
phantsi ko pulumente wase Natala.

AmaBaca azihlonela ezi ntosi
zombini kuba ingamathole enkunzi.

Phokathi ^{okwazo} ~~kuzo~~ zombini akukho
ibizothulela enye umngwazi

Le yasemattlugini into,
iqhuba yaghuba, suka yada
yagqibela iyinqxaki, ayabi nasiphumo
sitacileyo.

Ka uDlomo evelele
kubukhulu basemattlugini, kucacile
okokuba uLuzipho yintosi
yesibini emattlugini, kuba
uMthimkhulu uBengazanga walizeka
ithohlo ejonge lo mbango.

UMATANQA.

UMaranga (Mahanga) oqama
Limbi Lingu Vezi uza emva kuka-
Mthimkhulu. Be kuthiwa uyintombazana,
kuba be kungafuneki ukuthi inkosi
iziwe yenye inkosi. Nasenyameni
yempahla exheliweyo iqaso Lakhe
igida ngumhlubulo, inyama Leyo
eyabelwa iintombi zasekhaya
emahlubini. Ngoko ke uthe
esemncinane wasiwa kulonina
eSwazini, ebalekiswa kuba esiza
inkosi. Ubuyiswe mhla aza kwaluswa.
Uthe xa se lezekile wamisa
umzi wakhe eNsukazi. Likhalipha
yena uMaranga.

Ube ngumrwebi erweba
ngezisila zazi zojobela awayezithengisa
kuKumkani wakwaTulu uThaka,
ngeenkomo. Oyena mntu ubethunywa

ukuzisa abuye neenkomo, yinkosana
uLuthuli lo uza mva kuka Magadla
kaMthimkhulu. UKumkani wase-
mPuma-Langa ubonise uthando
Lwenene kuMaranga lo noLuthuli;
Gaziwa kunene ngulo Kumkani.

Ezi nkosi zaxelisa uMsweswe
ekuwuthiseni umsindo wento si
enobupalarume nje ngoTshaka; kuloko
amathlubi akazanga aliggala eli
nyathelo.

Kaloku kokhunjulwa ukuthi
ngeli xesa Kanye kuye kwehla
inyala nesihlelegu emathlugini
ngokubadwa kukaMthimkhulu, saza
isizwe sachithakala; Gombi Gasala
ekhaya begcine itshawe uDlomo.

Kube kuphakathi kwezi nzingo
ekuye kwacaca okokuba isizwe
esi sikhlelwé liliswa elingazanga
labakho oko athi amathlubi
abaluhlanga. Elo gela Lasalayo
Libunge ngokumiswa komntu

ongabambela uDlomo, kuBa.
wayengebani ukuBa apha the. Oku
ke kuBa kukugala kokuxubahala
kwentlalo yamaHlubi. Emva kwayo
le ngxokolo yamaNgwane, kwabekwa
uMapanga ebukhosini. NakuBa
w^angathi wamkelekile esizweni
akaphathanga xesa lide.

NakuBa uMapanga wathi
wolinga ukuwulungiselela umzi
akancedanga kuyaphi ngenxa
yokusiindwa yimicimbi yesizwe
esifwatyelelweyo.

UMapanga ebeyindoda enezinto.

UDlomo wakha waya kulonina
eMatshiso benomntakwabo uMthethwa
ogama Limbi LinguLanga libalele.

Mhla babuya beza noPhuthini
wasemaNgweni, uMacaleni
wakuwa Ngwenya, uNkoma-nkoma
wakuwa Mngomezweni noMziLikazi
wakuwa Yothwana; bonke ab^a
bafikela ePhangweni phaya.

Uthe uMaranga akuba uDlomo ubuyile kuLonina wakha wamqaleza esithi ma kakhe ehle eze kuye. Athe amathlubi kuMaranga ma kaluse itshaweelo. Uvumile. Aye atheza amakhwenkwe zada zanga zigqithisile ngobuningi iinkuni. Kuthe ngawo loo mnyaka ngenyanga yoKwindla, suka uMaranga wolusa uNququ unyana wakhe. Athe amathlubi yiyiphina kaloku le ayenzayo. Uthe uhlamba idwala-(ulwalwa) khon' utuze kumnyaka olandelayo aluse itshawe elo.

UDlomo wayeseli eyinkwenkwe eyomeleleyo ngeli xesha. Athe amathlubi kuMaranga kucacile ukuba umhlaba uwenika abantwana bakh.

Ubuyile uDlomo eNsukazi akugonda ukuba uyisekazi akazimisele kumalusa. Itshawe eli elibanga

nakuvisisana noyisekazi ngobucukubede
Gezinye izinto zeKhaya. Likhe
Laanebunga namadoda ajintloko,
nangooyisekazi, abathe xa bothethayo,
"Uyihlokazi akakuphathi ngamfanelo,
udla iinkomo zakokwenu, ze wena
akunike ezibityileyo."

Mayela neli xefa kubekho
isivondoviya phakathi kuka Matiwana
noTshaka, isizekabani ngathi sasi
sesokuba uMatiwana ebulele
uMthimkhulu.

Ekuchithweni kwawo, ama-
-Ngwane aye adlula kwelama Hlubi;
aza ke wona asenxela bucala, awayeka
agqithela eluSuthu. Kungeli xefa
kanye amanye amathlubi ayesel
emkile emziinyathi.

Uninzi lweencwadi ezibalwe
ngabathile ziqinisekisa into yokuba
uMapanga wakha wabadula
eluSuthu. Umkhondo wakhe
akuthethwa ngawo kwelo, namaHlubi

Jabanga

akasayi khumbuli into eyelele kuleyo.

Nto nje eyakha yenziwa
ngamaHlubi kukusenza kancinane mhla
uMatiwana adlulayo, kodwa kwa
kamsinya abuya abuyela emaxoweni.

Be sisagqibele ngokuthi uDlomo
waboniswa ngamaphakathi akowabo
ukungahambisi kakuhle kukayisekazi.

Itshawe eli belikhe linye
kwayisekazi phaya, koko ubeya asuke
angalikhatholeli.

Ezona zizathu zimandla ezibange
impambano phakathi koMapanga
netshawe kunye nesizwe zeyi:-

- (1) Kukwaluswa kuka Nguqu tanci
kwindlalifa yasemaHlubi.
- (2) Kukudliwa kweenkomo zakulo-
Dlomo nguyisekazi Lowo.
- (3) Kukuba uMapanga ubekhe
ayithethe into yokuba wathi uBungane
indlalifa yasemaHlubi nguLuzipho.

Ezi ntetho asikuko

nokuba be zimcaphekisa uDlomo
nenxalenye yesizwe, ithi isisizathu
sesithathu kuBonakole ukuba
ciya mjambajekisa Kontle na uDlomo.

UkuFa kuka Luzipho.

ULuzipho nguye Lowa kaloku
emi eMuleni. Selenaye umfazi
intombi kaFabanga wokwa Mpila
uSakazi igama.

Umingi-mingi lokungevani kuka-
-Mapanga nesizwe uyaluva uLuzipho,
usoloko elindele amathuba amfaneleyo
ukuba atsibeleke abange uButhosi
awaBumikwayo nguyisemkhulu
engabucelanga.

Ngathi uDlomo uya zibona
sele eyinkosi enkulu yamathlubi
ngosuku olungaziwa mntu; kanti
kungokunjalo nakuLuzipho.

Umzi uye waamacandelo
mabini. LiSekho igela elithe

ukhupwebeta kwalo laxhontelana
 kuLuzipho, laakho neli Lona eliyi
 Lema buxe ngakuDlomo. Amduna
 namatsha-ntliziyi alunge kwindlu
 yakulo Luzipho amecio othugala
 ukuba ma kabufane wathosi baka
 Phambi hokuba umntu lo ase
 yinkosi, zikho izinto ethuneta adenayo
 eyandulela esg sikhundla
 lthe le ntombi ka fanga
 ingekabinaye umntwana kungenyalo
 selo ekho elusana, uGihlwayi
 ingenqaye owakwa Atlaphe, kodwa
 owa kwa Bungane, lo ugala uGwabeni,
 wakhupha impi yaya eluSuthu
 kuBahlakwana bakwa Sondlece
 (Katsese). Wayifunga, wayithimba
 iinkomo zabo, zikhunge nenhungi.
 laxhelwa loo nhung, waya
 uGihlwayi wenza 'ungiyane' ka-
 Luzipho ngomnxeba (umshipha) wayo,
 ukubonisa ukuthi namhla yinkosi.
 Athe amaduna aphambili

akuBona eli cebo Lifeziwe, obuya
athiwa tshitjhe sesaa sifo sidala
somona. Aye ahumzela esithi, asinto
ingenzekayo ukuthi oku inkosi
yenzelwe "ungiyane", ngu Sihlwayi
Gekho Bona maduna akomkhulu.

Ikhawuleze yavuthwa le ntetho,
umbuzo ungapheli ophikele ukuthi,
"Lo Sihlwayi uvela phina?
engokabani na?" Uyazi na? ukuba
kubuzwa umntu owaziwayo welungu
Lika Bungane, inkosi ezi inkosini!

Mhlenikwezeni amathlubi afuna
ukuba into ma yonatale adla
ngokubuzwa lo mbuzo ungentla
nangale mihla.

Kambe ke kuthe emva
kwesigqibo samaphakathi, yaphuma
okwesibini impi yase Mleni yasinga
kuba Hlakwana nje ngezolo. Uye
wazinyelwa namhla u Sihlwayi
akavelelwa nto. Suka u Luzipho
ngokuthatyathwa Lihlombe wakhukuliseka

yekoko ehamba nempi yakhe.

Ilizwe LaselSuthu lilizwe
Leentaba ezinxethuka nelineengxingwa,
ekudla ngokuthi baxakeke abangalaziyo
ngakumbi ngamaxesa eemfazwe.

Yangena ke eyamaHlubi
kaLuzipho kuwa Sondlebe kule
ndawo kuthiwa ngoku yiStanderton
district. Ithe kanti kudala
abaHlakuwana be babonile, baza
okokugala bafunye ngeqelana
elingephi. Bathe apho iqala
ukubambana khona bavela
kwiingxingwana zonke zeentaba,
abaHlakuwana; anggingwa amaHlubi.

ULuzipho wabulawelwa apho
kunye nento eninzi yomkhosi wakhe
ngenxeni yokumonelwa kwecebo

Lika Sihlwayi. Impi yaseMuleni
yaphelelwa lithemba akuba efile
Lowo waye zakubanga uBukhosi
bakhe ngezikhali.

Inkosikazi yakhe yasala

kuwa Maranga eNsukazi, kodwa
 kuvakala ukuba yabuya
 yaaselugcinweni Luka Du Ba
 Uliuzipho indla. lifa yakhe
 ngu Luphindo.

UkuBulawa kuka Maranga.

Uvukelo mbuso kwelo
 LaseNtla Lunge Luthotywe
 ngokwesibetho. Ubani nobani ubengade
 agqibe kwelokuba sisighele nesiko;
 kanti hayi. Nto nje ikhoyo
 kuBe kufike ixefa LaLoo nto,
 kuba zonke izinto zinamaxefa ayo.
 Nge xa uMaranga eliGamba
 eBambele uDlomo, naanto uTshata
 eBulawa nguDingane noMhlangana
 kuwaZulu, enchwotywa kuwa Dukuzi
 phaya, ngomnyaka we 1828 ngomhla
 wa 22 kweyom Sintsi.
 Ma kuthi ngalo eli xefa
 uDlomo anduluke emZimnyathi

aye kwaZulu ephelelwa Ligela
Lamadoda aphambili esizwe,
eye kubikelela inkosi Leyo ezi
zizathu zithathu akhalazela
leqisekazi ngazo. UBuzile uDingane,
wathi, ma sel' ethiwani na
uMapanqa ngezi zityholo. Athe
amadoda aziintloko ukumphendula,
afuna aphelelise inkathazo
ngokusuka ambulale; kodwa
uDlomo uthule, akaphendula
nto. U Dingane uthe, "Dlomo,
hamba ugoduke nabantu aaba
bakayihlo. Naantsi into, ma ze
umbambe uyihlokazi Lowo uze
naye kum, uthi ukuba uyagonda
ambulale, kuba namntu
ekubungula iinkomo zakowenu,
ekucaphukisa nangezinye izinto
ezidla umzi."

De uDingane awise le ntetho
nje, kungenxen' okuba u bezungula
ukugcayisela amaHlubi, kuze

kuthi ukuba athe awa ambulala
abenento yokwenza nawo.

UMaranga Lo kaloku asituko
nokuba eBethandwa kwaZulu, kwaye
kulapho itakade amaZulu la
nama Hlubi eSevana kaKhulu,
kuhlala kucetyiswana kwiintlo ezininzi.

ABuya agoduka ama doda
asemattlu bini, eku beni ekholisile
ukuva ngento abeyi yele kwaZulu.

Bathe ooMpukuLuthi
no Makhatha—amaduna okulo Dlomo
GakuBa Ge kuvile okusinyayeLwe
ngu Dingane, ababa sadenda,
Sagqiba kwelokuBa ma ka bulawe
uMapanga. Ixhobile eyooMpukuluthi,
ithe xa isondezela kwa Mapanga,
yahlabela ingoma yayo yokufunza
ethi,

"O-oho-o- ma yingene!!

O-o-i-i-i-ha-ho-ho-ma yingene!!"

Yaxhoba lise imehlo amnyama

eyase Nsukazi, ikhokhiwe ukuba
yiyiphina kaloku le se ingena
ingabanga sazisa.

Yangena kumzi omasango
mabini, iphethele ngamakhaka
eenone nawamaqwaru yonke.

Yaye ibinyule ibutho elinge
kuphela elomeleleyo uPhango-ndlovu
Lakulo Dlomo, kuba waye saziwa
uMapanga ukuthi asinja idlala
nengqenge. Ithe isaklangene kangaku,
kuabonwa uMapanga enyutela
kwicola elingentla waye wee
ngcu njeya. Yaya se igilana
kuye eyakomkhulu ayawasa
so kangako amanye amadoda.

Ifike yee ngunga kuye,
yambuza isithi ngaba nguye na
Lo Kanye. Vintoni na le ayenzayo.

Ube kusuka etapuzisa esithini
ayakha itsho ukumphula-phula. Ithe
kusenjalo suka yamwela yambulala.
Kodwa into kaBungane

eyayi ngafekethi xa se yisilwa
y^aanakho ukwandlalelwa
ngamadoda angaphezu kwama bini
phambi kokuba ikhahlele se
emhlabeni phezu kwegazi Layo ife.

"U'Vez' aka banjwa ngamasokana,
U'banjwa yimigudluli yamadoda."

Kuthiwa uDlomo watsho
esikrakra isililo, ebuza eyona nto
imandla abulawelwa yona
uyisekazi engenatyala. Zonk'hiniwa
iin komo zakhe, zaghutywa zasiwa
kwa Mtambose, unin'na kaDlomo.

Bakho abaya baluthi thupha
kuDingane olu daba lu buhlonqo
kangakanana.

Emva koko ukhe waphatha
ke uDlomo, ephatha amaHlu bi
kayise, na kubeni
kungagondakali ntsi kelelo
eya landela isiphatho zakhe.

UKUBULAWA KUKADLomo.

UDingane wathumela isijoli kuDlomo soku ba aze kubika ngokwakhe kuKumkani yamaZulu ukubekwa kwakhe eBukhosini Sama Hlu bi. Zimphendule iinkosi zama Hlu bi zathi kusa ziliwe.

Emva komnyaka ithe le nkosi uDlomo kuba ingenasazela sento embi engaba ikho phakathi koKumkani wamaZulu nama Hlu bi, yasukela phezulu kunye neyola Layo yekoko ukusinda Lee kwelamaZulu.

Amaduna omabini uMpukuluthi noMakhatha kwa noDlomo naBanye Bayile kwaZulu. Kuthe kusahanjwa endleleni wasalela uMananga lo kaMthimkhulu noPhakathwayo.

UMananga umbe iyeza wayalela uPhakathwayo ukuba ma kalise le

ukuze Limpudise; uthe yena uyabona
ukuthi akuyi Lu buryayo kwaZulu.

Uthe uMananga ebekise
ezinkosini, "Zin kosi, uPhakathwayo
unesisu, siyampudisa!" Zithe
iinkosi ma ka sel' ejika
apheleleke agoduke. UMzenzi
kaMthimkhulu uyise kaMbalana
uthe kungathini na ukuba
uPhakathwayo apheleleke ngu-
~~Ma~~ Mananga yedwa. Kuthiwe
kuMzenzi ma ka sel' ebuya
nabo bagoduke.

El oo gela Lalikunye nentkosi
Lahamba Lasinga kwaZulu. Baya
batika beqhube umhlambi
weenkomo abaya kunxenxeza
ngawo.

UDingane ubuze inkunzi
ka Mananga engwevu uMdatya.
ukuba iphina, wayeyazi; fan'ukuba
yaphuma kuye (Phakaj ngalaa
mihla wathenga izisila zoojobela

KuLuthuli. Bathe Bakundila-ndila
Bengenacebo Lokumphendula, KwaBuya
Kwayekelela kwa yena.

Ubuze apho akhona
uMaranga. Bathe Bambelele; kodwa
uDlomo ukhanyele esithi asinguye
owolule isandla ukumbulala.

Le nkosi inguDlomo yaye
iyinzwana kwaphela. Inzwana
eqale entloko yada yaya kuma
elunyaweni. Kusithiwa akukho
nzwana ingenasiphako nje, lo mfo
kaMthimkhulu waye engenasiphako.

Uthe uDingane ngokunga
angamqondisisa wayalela ukuba
Lisondezwe kuye itshawe.

Yabukwa, ikhuzwa nguye wonke
umntu ubuhle Le nkosi. Itsho
ngeso sithomo sethlubi kakade.

Uthe uDingane akumbona
esiva nokunconywa kwale nkosi
ngobuhle angena bo yena
kwavuka ikhwele. Uvakele

etyandyuluka ngelithi, "Wena
ubulele uyihlo, ngako oko umelwe
nawe ukuba ubulawe." Uthe
akukhov' ukuwathetha La mazwi,
wayalela amabutho akhe ukuba
ababulale, asiye uLuthuli yedwa
umninawa kaMagadla. Kuthiwe
kuye ngumthunywa othembekileyo
oGefudula ezisa iimfele zezinchi
nezisila zoojobela enkosini, ma
kagoduke. Uthe ke yena,

"Manxayi ndini (aabo Bangalukanga)
! Nithi ma ndigoduke? Ndiye
kiwenzani ekhaya? xa nigqibise
abantwana GenKosi Gonke!

Nithi nindisiyile? Nindisiye
nantoni? NdoGikela banina ekhaya?"

Uthe uDingane, "Hayi, thuya
mfokazana, usiyiwe." Uthe akuba
engavumi kuthotha ephikele
ukuthuka amaZulu, wada kambe
wabuya wacaphuka uDingane,
wayalela ukuba Gabulale.

Kwaggitywa ke ngakwelo cala.
Labadwa ngoloo hlobo eli
tshawe, kunye namadoda awona
aziintloko amaHlubi.

Kanjako abuya asala
amaHlubi engenankosi. UMndebele
lo ka Mthimkhulu waliphepha naye
eli Liswa ngokuthi angayi kwahlu.

“USinama sika Mthimkhulu,
USifom' amas' empumleni.
Lilifan' elincinane Lizula phezu.

Oonyana baka Mapanga ngaba,
Mazwi, Mini, Ngogodo, Matayindlala,
Nguqu lo uzala uMayanda,
uCatshiso, ngabezindlu ngezindlu.
Bakho na banye esingabaziyo

UMINI NO DUBA.

UMini uzalwa ngu Maranqa
ngentombi yasema Ngweni uKhubase.
Emva kokubadwa kukaDlomo
ngu Dingane, uMini akabanga
sadenda uye watsibeleka ebukhosini
nje ngebamba. Akabanga naxefa
lide ephethe.

Umzi wasemakhubini wabuyela
kwasecimini; nje kwabonakala uKuba
akuvumeleki ebukhosi bubukugetile,
uBungane ufake idungamzi ekhaya
komkhulu ngeziswabulo awazenzayo.

Ikholwane likaMini yayi
nguDubu, usomfazi yayi ngu Mahlapa-
hlapha. Umntu owaye banjelwe
yayi nguLanga libalele, owaye se
Lula kakhulu ngexa lokubulawa
komkhuluwa wakhe; uKuba abe
nokumiselwa ebukhosini.

Unina uMtambose wamsabisa waya kumfihla kwaPhuthini. UMini wasala ebunga ukumfuna, wada emzuzwini wambaqa, wasel'emalusa ngokwekhonxwa, nakuBa wayengathi umgcine nje ngomhlobo.

Oonyana baka Mthimkhulu abase beneendawo abaziphetheyo, bakha babunga ukuba kuyiwe apho azingeliswe khona uLangalibalele kuye kuhlaselwa kuBa bebulele uMaranga. Intloko zelo bunga zazi zezi, uDuba imbutho ka Mthimkhulu, uMini into ka Maranga noLuphalule into ka Maguqe umHlanga.

Emva kokuba iButhene yafunza kwaMtambose eyenzi ntosi zintathu. Uthe uDuba ngokusitwa yimfesane, wayalela okokuba uLangalibalele ma ka ngabi saphuma endlwini hleze enzakale. Yaqubisana apho enkundleni,

yadlakazelisana; kuwakuhi ukufa
kwa bantu. Ithe isaxhomene kangako
uthuli Lusanga phezu, wakhawulisa
uDuba wazijuka njela ephela
endlwini, waza wathi akuba
enjenjolo, wabonwa ephuma
no Langalibalele nonina. Ithe ekaMini
yakumthi tshengiso yathanda
kuye; inge ingamkha, imhlabe;
kuloko uDuba aye wamangala.

Ithe yakugonda ukuba
sel' elapho, suka yazikhetha kwa
oko ekaMini. Uthe uDuba
akuyibona se izahlula, wavakala
esithi, "Naan'ko uLangalibalele,
ndimkhephile endlwini! Onga butha-
ndiyo ke obakhe ubomi ma kambulale!"

Yankwantya eyaseNsukazi
imangalisiwe xa se ibona uDuba
egwilikile.

UDuba wamthabatha uLangalibalele
wasinga naye kwaQili kwaNjomose,
waangumelusi weenkomo zomkhuluwa

Kuyinene ukuthi uBenje ngombanjwa uLangali Galele ngalo Lonke ixefa abelapho kuwamkhuluma wakhe. AGontu bakaMini babekhe Gafike kuwaQili phaya, Gamgalele ngothuthu entloko, Gamnyembenye.

USe photha kusiwa enkundleni phaya, ahlaliswe khona ngeentsasa ezi zonke. Kuthe kanti kungaqondwa nje imbongi iya kuBona konke okwenziwayo kuLangalibalele, kuBa kwaviva ngayo se iBongisela isithi,

“Ngu Juba ququbal' enkundleni kwa Njomose!”

Kusenziwa esi sidube-dube nje,
kungesizathu sokuba uDuba lo
ngumnyalaza onyete esi sihlalo, kuba
kaloku yimbutho yakulo Dlomo. Xa
uLanga libalele abe ngafayo, isihlalo

sobukhosi sibe singolunga kuye.

U Mini lo ke yena uzalwa ngu Mapanga; eyakhe injongo fan'ukuba yayi yeyokuba angathi ephumelele ekubulaleni uLangalibalele noDuba obe yeyona nkosi inkulu yamaNtubi.

U Mini waye ngesiso sithulu, u Mapanga ude waphathelela ekubulaweni ngama wabo ethetha into enye engajiki esithi, umntu owalathelwa ubuthulu kwase kuzalweni kwakhe ngu Bungane nguLuzipho. U Mini eGayayi Loo nto, kuloko ebeqhuba ubuNtubi.

ULuzipho lo ke ufe esiya intonga (Luphindo) enkundleni.

Kulo eli xesha kanye, kuthe ngenxeni yeenzima ezibangelwe ziimfazwe zikaThaka kwaakho umkhwa wokudla abantu (amaZim) kwinxenye yamaNtubi. U Mini noDuba noLuphalule nabo babe wenza lo mkhwa.

Lo mbanjwa uLangalibalele watyetyiswa elungiselelwa ukuxhelwa

ngokwe bokhwe.
 Ayekho noko amaphakathi eli
 ts'ha we awaye hleli eligcinile. Lithe
 kanti elinye iphakathi libhetjelwe
 leluka Mini, ukuba usuku lokuxhelwa
 kuka Langaligalele se lubungqwe,
 nokuba neenwele zakhe se zigugulwe
 lamusa ngelithi, "Ngomso uye
 usiye konke, neentkomo zakho
 u baletele entabeni endiya kukuDonia
 yona, k'ho' ukuye usindise uDoni
 batho Gen 19:17." Iqama lalo
 mpha kathi ngu Ndanda, wasindisa
 inkosi ngokuyi zimelisa kwindawo
 engqileyo. Angacela ngakuye
 awona madoda enene eziwe
 samafuqi. Womelela nye ngenkosi
 enobulumko, wagala wafunda
 umthetho, amasiko, ngithethezamanqango.
 Ivakele kiva khona ithetha ngalunye
 usuku imbongi isithi,
 "Ngu Nyama yamaLimi,
 kaDuga, noMini noLuphalile
 Bayidla Bayidonjama. D

Ito yohungisana ngobukhulu
 ise yeyona ngambu nesisusa
 esiqxoba-qxobe iliso lomthombo
 webukhosi wesi siqwe, yaya loo nto
 yenza ukuba iinkosi ezi zivungamane,
 zingabi sayazi neyona inkulu. Phofu
 le nto ziyenza ngobom zigonda.
 Iinto leyo ethe ekuhambeni
 kuwaxesa yada yanga ngoku lisito
 elimiselekileyo Lemvelo; kanti
 hayi, yinto edalwa zinkosi
 nabantu Gumini nie.
 Isizukulwana esilandelayo
 siyiqine le nkqubo ngokofuyo
 lwentothoviyane.
 Kuloo mahluli achithakalayo
 emziyathini, akanayo inkosi entu
 ayame ngayo kuyo ndawo
 agimayo ngoku; kuba totoku
 umvundla uget'indlela. Ngulowo
 nalowo nphakamisa loo nkosi
 aphantzi kwayo ukuba
 yayo entu ku nyanamele ezinge.

Utthe uLangalibalele
akuzifumana omelele ngokwaneleyo,
wayalela uMini obesoloko kont'oku
emGambele, uku ba amfenxele
eBukhosini. Wala uMini. Lafta!!

Kwiduli elithile elibe Libi
kunene, uLangalibalele ekunye nomkhosi
kaDingane, wooyiswa uMini,
wasaba. Le mpi yeza ivela
kwiinkalo ezine.

Kwabulawa uMzimkhulu
indlalifa kaMini. Kuthiwa uJozana
lo umninawa wakhe wabulala
umntu waselutshabeni ngolo suku,
eseyinkwenkwe.

UDladlama umninawa kaMini
wabulawa se kubalekwa, unyana
wakhe nguMthendezana.

Impi kaMini igqibe ngokulisiya
izwe looyise. Endleleni impi yakhe
iguqisene nomkhosi wamaBulu usiya
kwaMzilikazi; fanel' uku ba
kungoluya hlaselo alwenzayo ngowe

1836.

AmaBulu La akhe anomecamango
wokuwabuyisa umva Laa mathlubi,
koko iinxhwelepa ezabe zikuvu,
nabe Suthu ababini ababevela kwa-
-Sigonyela, bathe amathlubi La ma
ka yetwe, besitsho kumaBulu.

La mathlubi asinge eluSuthu
afika angena kuSigonyela umDlongwa.

Uthe u Mini, "Lusapho Lwam,
chithakalani, kothi mhla naizuze
indawo ndiniphuthume nize kum."

Okwenene utsho wahlukana
nabo. UMbathani usele kumDlongwa
uMasuhla. UMini yena usinge
kwaHlalela uMndawini.

Kundulukiwe kwaSigonyela
kwa singwa eMgwadleni. Ikhe ngela
xefa lokuchithwa kwamathlubi ngabe
Suthu eMgwadleni apho, uMini
wabuyela kwaHlalela. Emva koko
uye eMatsieng, kukuyo le ndawo
aye wadibana nabantu bakhe

Bonke, wandul' ukwalusa u Jozana.

Kwaku ngent' inganga ndlala,
abantu babesidla umsingizane lo.

UMini ububele eTswayini,
abantu bakhe bawela ezandleni
zonyana wakhe u Jozana.

USinyanya ka Mzimkhulu
waye ngekabi bani uku ba apha the
abantu bakayisemkhulu. U Jozana
wavelisela umkhuluwa wakhe
u Mzimkhulu inzala, khon' ukuze
kuvele aaba beza intulu u Sinyanya.

UDuba usele emva eminyathini;
naye kufuneka emkile khon' ukuze
kulunge kuLanga libale owasinda
cebetshu ekudliweni nguye.

UDingane wayifunza impi yakhe
kuwa Qili. Babulawa kunene abantu
baka Duba ngamaZulu, Azitha batha
izidumbu zabo azisa enkundleni;
aguya, asina, esenza nezinye
izinto eziyimigobo yokudlala.

AmaNtshi awasindayo asabela

eminxhunyeni yamahodi, nasemahla-
-thini. Abuya agoduka amaZulu,
akamenza nto uLangalibalele.

Kwacaca okokuba uDingane
waye menywe nguye. Uthe uDuba
akuSona Limi ngolu hlobo ilizwe,
wathabatha uLuphindo kaLuzipho
kunye nonina, wasinga eluSuthu
ekunye nabantu bakhe.

USigonyela umDlongwa
wazithimba iinkomo zabo. Baya
kufika kwaMsweswe be baca.

Inkosi Leyo yaseluSuthu
imnike indawo amakeme kuyo.

Uthe eseLapho weva sel,
ebizwa nguMhlambiso lo kaMthimkhulu
eHelele ukuba aye kuGalamla
kwisiphithi-phithi esasikho phakathi kwakhe
noMagadla. Ufele kwaLisawona, sisifo,
kwelakwaMsweswe. Unina kaDuba nguNjomose
intombi kaSibanya kwaTadebe, UDuba yena
uzeke intombi kaLunika kwaZingelwakho,
uNdama igama, ngayo uzele uMathandela
indlalala ukeke.

UMPANGAZITHA.

UMpongazitha Likhohlo Lika-Bungane. Elinye igama lakhe ngu Nonyanda, elodade wabo u Mafungwase ngu Nongazi. Unina ngu Matshambehlala intombi ka Siwezi wakuwa Khesa. NgoBuntanga ukunye no Mthimkhulu, nokwaluka simcingela ukuba Galuke kunye.

Kwa esemncinane uMpangazitha uvele waphapha kunenkulu le.

Umqweno wakhe wahla wazibonakalisa okokuba uwubeka ikakhulu phezu kweemfazwe. Le nto igondakele ngokuthanda kwakhe ekufeketheleni ezikhhalini. Ekuthe ngenxa yaloo nto wade uyise wamkhalimela ngamandla ngokubona ukuba akamhloneli umkhuluwa wakhe u Mthimkhulu no Monakali.

imbutho.

Ngexa awaye selo ebazekile abafazi bakhe abaphambili, abakulo nina, ababe soloko behleli endaweni ahleli kuyo, Gamcebisa okokuqala ukuba ma kagenxele inkulu uMthimkhulu, kuba umhlaba se ugqile ukuxinana, awunakho ukubathwala bobabini ngokwaneleyo.

Okwesibini bathe igoma lakhe alisayi kuvelela xa wasoloko ezayamise ngaye. Yiyo loo nto akhawuleze wacela indlela kuyise uBungane esithi, ufuna ukukhe alisiye elokuzalwa kwakhe akhe athi xhaxhe eluSuthu kwaNgogodo, uMhlakwana, aye kuphola, kuba ngathi elo lisaphangalele. Uvumile uBungane.

Uhambile, wafika wakhonza kwelo ixefa elingephi, kodwa uhlale wada waanakho ukwalusa oonyana bakhe abangaba, uMpange isoka

ngqangi, u Sidinane indlalifa yakhe
noZitha ikhohlo.

Ese Lapho kubube uyise
emZinyathi; u Mthimkhulu
akakhawulezanga ukumbikela ngawo
lo mphanga ngexesha elifanelekileyo.

Ekuyeni kwakhe ukuya
kukhuza, kuliwe idabi elibi kakhulu
apho komkhulu. Kude kwathi kungeni,
yapoxiswa eya komkhulu yaya kuthiwa
ga ngaphefeya komZinyathi usidla
amagqabi. Zathinjwa iinkomo

zayo. Kumbhla ke kwathiwa kuye
li "Khupha-nyathi. Eli gama
lisavakala kaBuhlungu nangoku
kwaBendlu ka Mthimkhulu.

Uye wabuyela kwa Ngogodo
akukhov' ukumohlwaya umnt' akayise,
esoyikela ukuthi hleze amathlubi
amhalele amaZulu.

Esiya sihelegu sokubadwa
komnt' akayise usive se sidlule,
waza ke ngo ko akaba sazimisela

Kuhla aye kwenza igalele kuma
- Ngwane. Endaweni yoko usuke
wema bume esika amakhaka, ethanda
izikhali, ehlanga phakathi kwamadoda
akowabo, ethambisa amaButho,
esazi ngokumhlophe ukuthi nje
ngokuba uMatiwana ebulele
uMthimkhulu, isigqibo sakhe
kukuza kumhlasele nanini.

AmaNgwane ahlasele kwaMpangazitha.

Uzulu ka Mafu akavumanga
kuqhawukana noMatiwana, uBe ngumtya
nethungu, kuba embona eyi
phumelelisa iminqweno yakhe.

Lee kwaZulu uTshaka naye
uwuthe jaa umnye le ufunana
noMatiwana fusu kuba ebade
uMthimkhulu, Uthe uMatiwana
ngokusaba loo ngqumbo wadlula
kwelama Hlubi engasawunyatheli
umhlaba ebekise ama bombo

ngaseLuSuthu. Uthe engekade afike kwaNgogodo weva ukuba uMpangazitha ungakuloo macala, waba ke ngoko uyamisa kwezoo ndawo, waqxumeka iminguba.

Uzulu unyakathise ngamandla esithi uMatiwana ma ka hlasele kwaMpangazitha, ecinga nento yokuba usebugameni obukhulu kufutshaka, angenza nayiphina into ayithandayo, ayi ngekhawulezi iye kufika kuye.

Bavumelana, uthe kanti noMpangazitha akalalanga.

AmaNgwane afunzele ekhaya komkhulu kwaMpangazitha, apho ubuhlanti beenkabi zodwa ibililizwe liphela, Gunamasango asibozo. Onke amabala akhoyo ezinkomeni aye ekhona, elo ibala lihamba Lodwa, elo lihamba Lodwa.

UMpangazitha ube nama butho ahlala ekho komkhulu, agcina umzi wakomkhulu. Kwathi ke loo mhla,

angena kwa ngoBusuku amaNgwane
komkhulu, kubaliwa phakathi
kwezindlu, ada angena naseGuhlanti.
Aye enxhamele la mawaka-
waka eenkabi zika Mpangazitha.

Ngumhla Lowo awaliwa ama-
Khaba-Ludaka ada atshikilelana,
awakhupha nzima ekhaya amaNgwane.

Kuthe ma lunga nexa Lasemini
enkulu, avuma amaNgwane aqothiswa,
abulawa kunene loo mini noBusuku
Bayo, ehlab' kodwa umntu. Abulawa
ngohlobo angazanga alufumane ngaloo
mini, aqhutywa nje ngeentkomo, koko
ingu Matiwana, ahamba esilwa
noko se kunjalo.

Kuthe ke emva koko, wakha
wazuza ukuthi khofu ixes' elithile.

Emva kweloo tshaba kwabonwa
kufika amadoda asibozo, ethunywe
ngu Matiwana, ukuza kuxolisa
kuMpangazitha. Asuka abulawa
asixhenxe yayekwa enye ukuba iye

kubika ekhaya. Kuthe kwakuba njalo, waqumba kunene uMatiwana, wayi-
-khupha ngomsindo wayisa, kwadibona kakubi. Wathimba, wachitha

kwaamdaka uMatiwana, aqothwa namhla amaHlubi, kodwa akaphanziswa.

Lathinjwa kakhulu iinkomo zawo, kuwasala intwana encinane. Uthe kwakuba njalo, wabuya uMpangazitha kumaGutho akhe, ukuba enzela nto ni na, ukuziyeka iinkomo zimke namaNgwane. Athe esebuswini,

"Hayi, nkosi! Ziya buya; ziye kuthabatha ezininzi." Wahlatywa ke umkhosi, kwafunzwa ke ngamaHlubi.

Kwafikwa iziingcamba ngeengcamba eyama Ngwane isel' ivingcile kwiinkalwana zonke. Afike agqoboza embindini phakathi amaHlubi ngomkhonto, angena, ladla ijozi, kwajuba ikhaka le Ngwane kwaakuphela. Atsho atshisa nemizi, neliwe; agwaza, akabuya ngomva

Athimba, akhuthula kwee tu,
ada avuna namazimba asezindle,
abulala nenja, nosana, nonina, kwaf'itye
nembokothwe, abuya sel'esina
ingodwane namhla.

UMpangazitha na baDlongwa.

Ngomnyaka we 1821

kubonwe amathlubi athile avela
phakathi elusuthu efika kuwa Ngogodo
phaya eze kubikela uMpangazitha
okokuba uMjoli ka Ngwana ubadwe
nguSigonyela unyana ka Mgojo
umDlongwa, waza wabuya wamphanga
isidanga sakhe sobedu esasiphagamselewe
entonyeni yakhe ngendlel'apha
ekwakungabile ukuba sikhululewe,
wasenz' esakhe.

Uwe weva uMpangazitha
wafumana iyimfanelo yakhe ukuba
angole iintaba, akhe aye kubuza le nto.
Ngomnyaka we 1822 undulukile
uMpangazitha ngemfuduko, oko kukuthi

nabantu bakhe bonke, eyokohlwaya uSigonyela. Kwale ukuba agqithe iintaba zolu Ndi, waqubisana na bo aba Dlongwa. Wabachitha-chitha ngokomququ, bakhawuleza baziqhumba iinkomo zabo ukusinga kuba Siya zingathinjwanga. InKosi ya ba Siya uLetlala unina-Lume ka Sigonyela, ukhe wathi kudade wabo uMantatisi ongunina ka Sigonyela, ma kangadluli, kodwa usuke wanga - akeva ngeendlebe.

EKurutlele ikhe yafunzelana eyamaHlubi neyaba Dlongwa, kwafuwa kakhulu macala omabini. UNdlebende induna kaMpangazitha wabulawel'apho.

Yadudulwa eyamaHlubi yabekiswa eMabolela, ikhe yakuba yenjiwenjalo yokha yathana gaga neyaba Hlakuwana bokuwa Tele, yafunzelana, basantsuliswa aba Hlakuwana.

Abokuwa Bamoliseli bawafiya amakhaya abo ingekade ifike eyama Hlubi. Akha amisa eMabolela.

Ekundulukeni kwawo apho, aye
kuphumela kwintatyana ese Mgwadleni,
kwakuba kufikiwe kuyo, uMpangazitha
uthe ma khe kuphiwe usapho ukutya.

Kuthe kusadliwa kwafika umntu
ovela ku Sidinane, kuba babe
ngahambi ndawo nye noyise, esithi
aba Dlongwa se bewuwelile uThougwane.

Uthe uMpangazitha kulo mntu
~~ma~~ ma ze axelele u Sidinane ukuba
angakhawulezi atunze, utuze naye
abenethuba lokumisa amabutho
akhe kakuhle. Emveni kokuwa Lungisa
uwaxelele ngaba Dlongwa abase bekho.

Ukhuuphe iButho lakhe imiDletye;
eli Butho lalingaphetheli ngamakhaka,
Loliphatha iimpawana - (amagqudu), lixelisa
abeSuthu, Lolinduluka nawo Lamagqudu
kwaBarobeli. Lalisambatha iinguvo
zezingwe lonke. Oyena mphathi walo
yayi ngu NtLwathini. Lihlile eli Butho
enta benzi Lanyothela isihlanjana, lithe
xa lisambe ukungola enye

intatjana konakala, kwavakala
intLokoma yamagqudu kwaakuphela,
bagxothwa aba Dlongwa. Kwathinjwa
umfazi namaqegu awayethwele
amayezwa. Umthinjwakazi Lowo yayi
ngunina kaSigonyela uMantatisi;
kuziwe naye kuMpangazitha, uthe
akufika kuye wathi uNtLwathini
uphosisile, nge kungenani okoku ba
be kubanjwe uSigonyela. Uye
waphelekuwa uMantatisi ngamaHlubi
athile waya kuSiywa phezu koMpugwane
Impi yakowabo yabona yeza
ukuza kumphuthuma.

UMantatisi ongevayo, uphinde
wawahlasela amaHlubi eMabolela.
wagxothwa, amlandela ada aya
agaleleka eTlapaneng, cebetshu
athimbe umzi wabo nempahla.

Logama kwenzeka oku uSigonyela
akakho ekhaya. Oyena motu
wayisindisayo intrapho nguMantatisi,
owathi akubona umkhosi kaMpangazitha

umphithizela, wabutha abafazi
wabadiwelisa phambi komzi be phethe
iinkuko namagaba, okude waye ngagqiba
ngokuthi ngumkhosi uphela. Esi senzo
sike samqumamisa uMpangazitha,
akandul' afunze. Ithe kanti kuhleliwe
nje uMantatisi sel' endulule umfo
onamendu ukuba aye kubiza unyana wakhe
uSigonyela owathi naye wafika
ngaphandle kokulibazisa.

Kuthe uMpangazitha sel' engasoci-
ngele nto, wabona sel' ewelwa ngaba-
Dlongwa ngebaqo, Gamxotha. Umkhosi
wakhe ubuyele kwase Khayeni
Lawo eMabolela.

Laphithizela lonke elakwa Mgodeli
ekugalelekeni kuka Mpangazitha khona.

Be besithi abeSuthu ukumbiza
nguPakalitha.

Amaduli awabakhoyo eLusuthu
phakothi kwakhe noMatiwana, bathe
abeSuthu ukuwabiza, "Ke-Lifaqane
(Imfecane). Nangani kube kunjalo,

uMpangazitha yena akazange ade
enze nto ebumpi ngaku Mswešwe.

USigonyela yena wazisola
ngento awayenzayo ngokubada uMjoli
engenotyala. Esoo sidanga
wasithabathayo wasithenga ngexabiso
elikhulu, kuba walahlekelwa ngabantu
aboninzi nemfuyo ngenxeni yaso.

Amathlubi namaNgwane eluSuthu.

Kuthe nje ngoko kube
kusaghubeka la maduli phakathi
kwamathlubi nabaDLongwa kanti
uMatiwana naye sel' ekho eluSuthu
apha, uvile okokuba uya funwa nguThak
waba ke ngoko uyachithakala
ngaselu Ndini phaya, waqqa
ngokusuka abeteke ekhondweni
likaMpangazitha. Ufike wemisa
eSinyondweni. Na Kanye akuyo
le ndawo ubuye wavusa laa nto
yakhe indala yokusoloko exhokoxa
amathlubi.

Ngexa uMswefwe aqalayo ukuma eThaba-Bosiu, moyelana nomnyaka we 1824, kuthiwa amaduli phakathi kwezi nkosi zimbini abesel'eqalile.

Ukususela kowe 1823 ukuya kowe 1824, kuthiwa amaNgwane ebesantsuliswa nkqi. Akha abuya enza ilinga Lokufunza Kweyom Qungu (January) ngowe 1825 ooyiswa ngembubokazi enkulu kunene. Uvakele ngoku uMatiwana esithi, "Asikuko nokuba le nto iya khlazisa ukuthi umntu oyiswe sisicaka sakhe."

Ngeli xesha amaNgwane aye afuduka eSinyondweni aya eMgwadleni. Utthe xa alapho uMatiwana wavula wayeka akathi otha okweenyanga ezintathu, kodwa akabanga natulutumanana uloyiso.

Kweyo Kwindla kumnyaka we 1825 yabuya yafunzelana, ooyiswa keva khona amaNgwane. AmaNtubi namhla abuya azithimba eziya

nkomo zawo zazikhe zathinjwa Lutshaba.
Amabutho ka Matiwana aye
sel' eBuncipha Kanobom ngeli xesha;
elona butho lakhe lalisomelele
linamadoda nguSi.

Amathlubi akha afunza kwakuyo
loo nyanga, atshisa umzi webutho
uSi. Kulapho uMatiwana abonileyo
cace okokuba akasayi kulunga kule
nkosi, kungoko aye wafuna icebo.

Uye walifumana icebo encedisana
noZulu ka Mafu itola lakhe.

IsiPhelo sika Mpangazitha.

Kuthiwa kwabe kukho iNgwane
elabulawa ngamathlubi kudala kunye
nomfazi walo ngopanelo lobuthi. Abantwana
balo bayekwa badla ubomi.

Ababini babo yayi ziintombi, umfana
emnye. Iintombi ezi zeendela kowazo
emaNgwaneni, umnakuwazo ubesakuhlala
kwaMpangazitha. Kuthiwa inkosi leyo
yayi mthanda kakhulu.

Ngamaxeso athile wayekhela
alale kulo ndlu inkosi ilala kuyo.

Le ndodana yayidla ngokuhamba
-La kumaNgwane.

Kuvakala ukuba aye sitsho
futhi kuyo esithi abazali bayo
babulawa ngamaHlubi. U Matiwana
uyizamile ngayo zonke iindlela
eyicenga ukuba ngolunye usuku
ma yikhe imisele inxhoba yaloo
nkosi yamaHlubi, phofu angade
ayi tyhilele esona sizathu ayifunela
sona. Wayeman' ukugokela u Matiwana
esithi, "AmaHlubi la nakuba uwathanda
kangakanana nje wena, abulala abazali
bakho."

Ide le ndodana yabona
emzuzwini okokuba akukho nto ilunge
ngaphezu kweli yelenge. Ngelifutshane
iye yalamkela.

Umgama ukusuka eMabolela
ukuya eMgwadleni ubengemkhulu
kuyaphi, be kuhanjelwana roqo