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ISIGIDIMI SAMAXOSA, JUNE 1, 1877.

zayo zincinane. Ngenye imini, xa izulu lalisile nelanga likazimla wahlala ngasebuhlanti benkomo. Wati esahleli kona weva intaka zivuma ngovuyo olukulu. Wapulapula ixeshana, wesuka wema enxamele ukuziqonda kakuhle. Zazikangeleka kakuble, zivuma ngohlobo olulodwa kwezinye intaka. Zazinezisila ezide zonke, nezicolo ezintloko zazo. Yatike indoda endala yaya enkosini yayakuyixelela into eyibonileyo. Yati inkosi “ bezingapina” ? yapendula indoda endala yati, “ bezisixenxe.” Inkosi yati “ wenze ngobu- lumko ekuzeni kundixelela. Uyakufumana imazi zibe sixenxe zenkomo ezityebileyo. Ndilahlekelwe ngonyana abasixenxe edabini, ezintaka zintleke ziyakuba sendaweni yonyana bam abasixenxe abalahlekileyo. Uzungalali ngobubusuku, uzuzilinde. ngengomso ndiyakunyula amakwenkwana abe sixenxe ukuze azibambe. Ungake ulinge uziyeke zisitele kuwe nokuba kungayipina indlela.”

Kwati kusasa inkosi yayalela ukuba onke amakwe­nkwe omzi ahlanganiselwe ndawonye ngasebuhlanti, waza xa wayeteta kubo ngentaka, wati, ndiyaku­nyula babe batandatu kuni aze unyana wam lo usisidenge anikangele, ke nibe sixenxe ninonke. Ze nizibambe ezontaka. Nokuba ziya pina ize nizilandele ningabuye nibubone ubuso bam ngokwesibini ningenazo. W abanika izixobo, waza wabayala ukuba ize kuti okokuba kuko umntu oke wabanqanda balwe kude kufe nowukugqibela.

Amakwenkwe asuka kwaoko azilandela ezontaka zintle. Azisukelisa intsuku ezimbalwa, zada ekupeleni zadinwa, wangulowo wazibambela eyake. Kulondawo bazibambela kuyo intaka ezo bahlala kona ubusuku bonke. Kusasa ngemini elandelayo baqala ukubuyela ekaya. Ngokokuhlwa bafika endlwini eyingqukuva apo babona umlilo uvuta, kodwa kungeko mntu. Bangena, balala. Kwati pakati kobusuku yapapama enye inkwenkwe. Yeva kuko umntu oti, “ nantsi inyama emnandi apa. Ndiyakuqala ngalo nditabate lo, nditabate lo kamva, ndigqibele ngalo unyawo zincinane.” Lowoke unyawo zincinane yayingunyana we nkosi. Igama lake lalingu Sikulumo, ngokuba wayengazange akwazi ukuteta, wada wabamba intaka ukuze akwazi ukuteta. Wateta kwaoko akuba eyibambile intaka leyo.

Emva kokuba ewatetile lomazwi, ilizwi lati tu. Ke inkwenkwe yavusa amaqabane ayo, yawaxelela oko ikuvileyo. Ati, “ubupupa, bekungeko mntu apa, ingatinina ukubako into enjalo?” Wapendula wati “ bendingapupi, nditeta inyaniso.” Ke enza iqinga lokuba omnye ahlale angalali, ize kuti ukuba kuko into ehlekileyo amfikile lo ulele ngakuye, aze ati lowo amfikile ongapaya kwake, bade bavuke bonke.

Emva kwexesha wati lowo waye lindile weva kuko umntu ongenayo ecota. Sasisigebenga sateta kwalamazwi sasiwatetile ngapambile, sazake sabuya sapuma sisiya kubiza izihlobo zaso zize kudla isidlo. Inkwenkwe yavusa abalingane bayo kwangelaqinga lalicetyiwe, kengoko bakuva konke okwatetwayo sesigebenga. Kengoko bati kamsinya sakumka isigebenga bavuka babaleka bemka kulondawo. Isigebenga safika kulondlu nezihlobo zaso, zaza zati ezinye zakubona kungeko mntu endlwini apo zasibulala esosigebenga zasidla.

Bati xa baliambayo, u-Sikuluma wabona ukuba intaka yake uyishiyile ngasemva. Wema, wati “ ma- ndiyiputume intaka yam, intaka yam entle esisila side enesicolo entloko. U-Bawo wandiyalela ukuba ize ndingaze ndibonane nobuso bake ndingayizisanga intaka.” Amakwenkwe ati, “tata enye kwezi zetu. Ungatinina ukuya apo kuko izidla bantu?” Wape- ndula wati, ndifuna leya ibiyeyam.” Wawugxume- ka umkonto wake emhlabeni wati ize bawukangele, wati, “ okokuba umi ize nazi ukuba ndisahleli, ukuba uyashukuma ize nazi ukuba ndiyabaleka, ukuba'uwile ize nazi ukuba ndifile.” Ke wabashiya wabuyela kwakulandawo babesuka kuyo yezidla bantu. Wati xa abuyayo wabona ixegokazi lihleli ngasetyeni elikulu. Lati, “uya ngapina?” walixelela ukuba uputuma intakayake. Ixegokazi lamnika inqata,lati, “ okokuba izihange zikusukele, uzushiye intwana yelonqata pezu kwelitye.”

Wafika endlwini wayifumana intaka yake. Izigebenga zazihleli pandle, zite qelele paya kancinane endlwini. Zazisandukugqiba ukudla umnini walondlu. Ute u-Sikulumo akupuma nentaka yake zami bona zamsukela. Zazisezisondele kuye, xeshikweni watabata inxenye yamafuta lawo wawagalela etyen-

Izihange zafika etyeni zaqala ukulwa zodwa, esinye sati, “ ilitye lelam.” Esinye sati, “ lelam Iona.” Esinye sazo saliginya ilitye. Zati ezinye zakuyibona

lonto, zasibulala eso saginya ilitye zasidla. Zatike zakusigqiba eso zabuya zasukela u-Sikulume. Zabuya zasondela kuye kanjalo, wabuya wagalela abeshiyekile amafuta kwasetyeni. Izihange zabuya zalwa nangeli ilinye kanjalo. Esinye saliginya, sabuya sabulawa naso zezinye. Zabuya zapinda ukulandela u-Sikulume, zati zakumsukela xa seziti mazimti hlasi wayilahla ingubo yake. Ingubo yaqala ukubaleka ngenye indlela, zaza izihange zayisukela. Zatabata ixesha elide pambi kokuba ziyibambe ngangokude unyana lowo wenkosi aye kufika kumaqabane ake.

Baqalake bonke ukuhamba indlela yabo, kodwa kamsinyane, bazibona izihange zisiza emva kwabo. Ke babona indodana encinane ihleli ngasecaleni lelitye. Yati kubo. “ Ndingalijika elilitye ndilenze indlu. Bapendula bati, lenze. Yalijika elolitye yalenza indlu, baza bangena pakati bonke, kunye nalondodana. Izihange zafika kulondlu zajoja. Zazicinga okokuba indlu leyo iselilitye, kuba yayikangele kanjengo kungati lilitye kuzo. Zaqala ukuyiluma, zaluma ada amazinyo azo apuka onke; zite zakubuyela kwasemzini wazo. Emva koku, amakwenkwe nalo- ndodana incinane apuma kulondlu.

Amakwenkwe ahamba. Ate akufika ekaya lawo afika kungeko mntu, kwada kwati kwakuba mzuzu kwapuma ixegokazi emfumbeni yotutu. Lalisoyika kakulu, lati kubo, “ bendiba akuseko bantu baseleyo.” Wati u-Sikulume, “upina u-bawo?” Lapendula lati “ bonke abantu baginywe yi Nabulele.” Bati “ iye ngapina?” Ixegokazi lapendula lati, “ iye emlanjeni.”

Ngokunjaloke lomakwenkwe aya emlanjeni, u-Si­kulume wati kuwo, “ ndiyakungena nomkonto emanzini. Okokuba amanzi ashukume kakulu ize nazi okokuba ndisesiswini se Nabulele, ukuba abomvu ize nazi ukuba ndiyibulele.” Watike kwaoko waziposa emanzini wantywila. Inabulele yamginya ngapandle kokumqwenga nokumenzakalisa. Wabona uyise no nina nento eninzi yabantu nenkomo. Watabata umkonto wake wayihlaba engapakati njalo. Amanzi azamazama yada Inabulele yafa, azake amanzi abomvu. Ate amadodana lawo akuyibona lonto, bayiqangqulula Inabulele leyo, baza bonke abantu ababepakati bapuma nenkomo-

Ngenye imini u-Sikulume wati kwenye inkwenkwe, “ndiya kwaluka, xelela udade wam andipekele ukudla okulungileyo ukuze ndidle.” Okuke kwenziwa. Wati kudade wake, “ ndizisele isikumba se Nabulele endandiyibulele, ndenze ingubo. Wabiza amaqabane ake, baya ecaleni lomlambo. Wavuma lengoma :—

Unabulele, unabulele,

Ndenziwe ngu Sikulume, unabulele.

Umzimbake we Nabulele wapuma. Wasikake indawana esikumbeni wenza isitsaba wasika nendawo enkulu wenzela umnakwabo ingubo.

Oko wayeyindodana u-Sikulume wati kubahlobo bake, “ ndiyakuzeka intombi ka Mangangezulu.” Bapendula bati uze ungake uye kona, ngokuba kwa Mangangezulu uyakubulawa.” Wati yena, “ ndiyakuya.” Watike wabiza lomadodana aluka naye ukuba ahambe naye. Bati xa baliambayo bafi­ka kwindawo enca inde. Kwapuma impuku kulonca, yabuza ukuba u-Sikulume uya ngapina. Wapendula wati, “ ndiya kumzi ka Mangangezulu.” Impuku yavuma lengoma:—

Buya, buya, Sikulume.

Kwamangangezulu akuyi lubuyayo, Buya, buya, Nkosi.

U-Sikulume wapendula wati, “ andiyi kubuya.” Impukuke yati, “ uzundibulale isikumba sam usipose pezulu.” Benjenjalo. Isikumba sati, “ uzungangeni ngapambili emzini, uzungadleli esityeni esitsha, uzu­ngalali endlwini engenanto ngapakati.” Bafika emzini ka Mangangezulu. Bangena kwicala elingelilo, bati abantu bakubuza ukuba, “yintonina le?” Bapendu­la bati “ lisiko letu.” Kwaziswa kubo ukutya ngesitya esitsha, kodwa bati, “ isiko letu kukutyela esityeni esidala kupela.” Banikwa indlu eze ukuba balale kuyo, bati, “isiko letu kukulala endlwini enezinto ngapakati.”

Ngemini elandelayo inkosi yati ku Sikulume naku- bantu bake, “ ize niye kwalusa inkomo.” Bayake. Kwana isipangokazi esikulu semvula, u-Sikulume wayaneka ingubo yake yajika yaba yindlu elukuni njengelitye, bangena kuyo bonke. Bati ngokuhlwa babuya nenkomo. Intombi ka Mangangezulu yeza kubo. Wati unina wanyanzela unyawo Iwentombi yake emanyateleni ka Sikulume, wajika waba yimpofu.

Intombi yayiyitanda lonkosana kakulu. Ite yaku-

mbona okokuba ujike waba yimpofu yabasa umlilo kazi omkulu yamqubela kuwo. Watshake, wada waba lilahlana elincinane. Yalitabata elolahlana yalifaka embizeni yamanzi, laguquka laba ngumntu kanjalo.

Emva koko bemka kulondawo. Intombazana yemka neqanda, nemvaba, nembiza, nelitye eligudileyo. Uyise wentombazana wabasukelisa. Intombazana yaliposa pantsi iqanda, laza laguquka laba yinkungu. Uyise wamana ukuhambahamba enkungwini ixesha elide, kwada emzuzwini yaqabuka. Wabuya wasukela kanjalo. Yayiposa pantsi imvaba, yaza yaguquka yangamanzi. Uyise walinga ukuweyisa amanzi ngokuyifaka imvaba kunye neselwa, kodwa akabanga nako, ngokunjalo wanyanzeleka okokuba alinde ado atobe. Wabuya walandela kanjalo. Intombazana yayiposa pantsi imbiza, yaguquka yaba bubunyama obukulu kakulu. Walinda ixesha elide bade bemka ubumnyama kwavela ukukanya, wabuya wabalandela. Waye kawuleza kakulu. Wada wasondela kubo, yatike intombazana akusondela yaliposa pantsi elolitye ligudileyo. Laguquka laba liliwa elikulu, elinodonga olude ngelinye icala. Wayengenako ukukwela kweloliwa, ngokunjalo ke wabuye wabuyela kwasemzini wake ngosizi olukulu nangokuncama nokudana.

Ke ngoko u-Sikulume waya ekaya kunye nomfazi wake. Wati ebantwini, “ le yintombi ka Mangange­zulu. Nati kum ize ndingaze ndiye kona hleze ndibulawe. Nanku umfazi wam.” Emva koko waba yinkosi enkulu. Bonke abantu babona, okokuba akuko nkosi ingenza into ezenziwa ngu Sikulume.

EZAWAPESHEYA KOLWANDLE.

Umfo otile obala ese England uti tina apa iti inkomo yakuhliwa zizifo ezinje ngozidolosi ezisulelayo useubulawa wonke lomhlambi. Kwenye indawo kufupi nase London bekuhliwe inkomo ezi 15 zaso zibulawa zonke ezalomntu kanti bezi 157. Komnye obenamashumi amahlanu bekuhliwe mbini kwase kubulawa umhlambi wonke. Senjenjalo ke tina ukusitintela isifo ukuba singandi.

E-France kuko umfazi osand’ ukugwetywa ema- tyaleni kwatiwa uya kuhlala ubom bake bonke etolo- ngweni. Ityala lake belilelokubulala inkwenkwana yake eneminyaka emine yobudala. Kubonakala uku­ba lento angaxonywanga kukuba kuko iqela elikulu labantu elingakutandiyo ukohlwaya nezokufa. Lomntwana kutiwa ubeselenenyanga ezintandatu eyinto yentonga nezabokwe wada umzimba wonke wasisilonda esinye. Akuba njalo wafakwa efatyini yamanzi abandayo iyure ezitile. Ute akuba nezilonda ezinyaweni watatyatwa ngunina waya kuhamba naye kwindlela ematye maninzi wada wawa zintlungu. Kute noko sekubonakala ukuba uza kufa akakatala unina. Lemini waqauka unina wamvalela endlwini efun’ ukuze apele kungeko mntu, wemka ke yena waya emdlalweni. Ute akubuya esapilile lomntwana wambeta ngesabokwe, kanti seleya kufa emva koko. *— Cape Argus.*

Omnye wabafundisi abebehambele kwi Solomon Islands uti, “Ndite ndihambele kumzana omaile zintatu ukusuka elunxwemeni ndafika xa bapeke umntu wase lutshabeni. Ibiyimini yokuqala endisondele kangako kwimbiza epeke umntu. Ndinge ndigaya pula ndiyi palaze nalonto ibipekiwe ndabuya ndacinga ukuba kanene kungase kupekwa mna. Ndite kuba ndingayazi nenteto yabo ndafumane ndaxakeka. Akubakatazi bona ukuteta ngomntu ofileyo ; ungafika neminwe yake beyinxibile entloko. Usizi asinto bayaziyo. Lomntu bebempekile bebesilwa necalalakowabo baza bambamba bambeta kunene entloko nase ntanyeni beza naye ekayeni labo eselefisitulu. Ute enjalo bamposa emlilweni. Intlungu zomlilo zimenze ukuba abuye aqabuke waza wabaleka waya elwandle. Bamsukela bada bamfumana bambulala bezakumpeka. Lento yalomntu ibonisa ubukulu bomsebenzi opambi kwabafundisi.

IZINTO NGEZINTO.

U-Sir Henry Barkly useleye wafika ekaya.

Kwele Diamond u-Mr. Woolf no Mr. Lyons ba- funyenwe betenga idiamond ngapandle kwemvumelo owokuqala udliwe £500 owesibini wadliwa £400.