38

ISIGIDIMI SAMAXOSA, MAY 2, 1887.

UKUQUBISANA KWABO.

Kwavakala ukuba u Zwide uyeza, wahlala sel’elungile u Tshaka, ekangele enkalweni. Wade wavela u Zwide ka Matshotyana, kwaqubisana. Kuqubisene, wagxugxiswa u Tshaka, wabonakala elishiya olo lizwa waye kulo, awaye lihlute kwezinye izizwe naye, lasala no Zwide. Walandela u Zwide, wafumana kunzima kanye ukulwa nomana ka Senza-ngakona, inkosi enamaci okulwa. Wagxotwa namhla u Zwide, waqutywa kunene ogxotiswa, wasingiswa kwalapo wayevele kona, ati kaloku amabuto ako inxenye azinikela ku Tshaka, wabonakala ebusa kaloku u Tshaka kulo lonke, waba yimbambela kulo lonke elo lase Mbo. Ziteke izizwa ebezimalunga no Tukela waziyeka u Tshaka ukuba zime kwasemihlabeni yazo, kodwa zibe pantsi kwombuso wake, ezinye wazicita ngakumbi wazitobela ezantsi kanye, ezinje ngama Kabela, ate noko agxwagxushwe ade azimfaqele ezipila ngemifuno yasendle, anamatela noko wona emhlabeni wawo, nangani sekunjani. Bekuti ngamanye amaxa, atshutshiswe kunene, ade ahambe ehlala emiqolombeni, ngamanye amaxa enziwe amakoboka ezinye izizwe ezitandwayo ngu Tabaka. Inkosi yawo yayi ngu Makedama, omnye wenkosi ezangena pantsi ko Rulume- nte yase Natal kwa kudala. Ama Baca nawo abe fude emi emazantsi o Tukela, acitwa kakubi ngu Tshaka.

IZIZWE EZAZINIKELA KU TSHAKA.

Ngama Ndwandwe, Mangwane, yimi Tetwa, ngama Kabeni, Baca, Mpondo, Tembu, Cunu, Cube, Amangwe, Tonga, ama Lala, ama Xamalala, Amacolosi, Abambo, Amacele, Qwabe \*, nentapane yezinye izizwe.

*(Isayekiwe okwexesha.)*

• U Qeto inkosi yama Qwabe. Ngowati mhla wazikupa pantsi ko Dingana, watimba inkomo zakomkulu, ekwati zakuputunywa, kwaliwa kunene, acitwa ama Qwabe, yati inkosi yawo u Qeto was’eba sigebenga esihamba sigwinta, sinqoloba izizwana abe nokuzibonelela. Bati ababalisi base Mlungwini nguye lo wabulala abelungu abango Messrs Farewell no Thackway abe bebehla e Mzimvubu kudala.

IMBALI YAMA XOSA.

[W. K. NTSIKANA.]

UMLIBO KA HLEKE.

Abalesi be *Sigidimi* bokumbula ukuba lomlibo ka Hleke sasitembise ukuba wobuye ubonakale, usalandwa ngumhlobo nomzalwana wetu u Mr. W. K. Ntsikana, wase Pirie, saza kwakona satembisa ngowakwa Ndlambe, osalandwayo ke ngumlondekaya, i Ponoyi lentombi ka Myeki, u Mr. N. C. Mbala. Ke namhla yiyo ke le lombali, yifundeni niyicokise. Asikuko nokuba iyabuleleka inyameko nonyamezelo luka Mr. Ntsikana ukungakalali pezu koku kunyeliswa kungaka yintlanganiso eyayise Rini, kwaba bali bezimbali zama Xosa sezibonakele kade. Singa angepulapule lomabubuzela entetwana ezingancedi naluhlanga, nantoni, Yenjenje ke ukuqala kwayo :—

U Tshiwo, u-Hleke, no Mdange ngabafo baka Ngconde. U-Tshiwo uyedwa kokwabo, u Hleke no Mdange ngabeqadi lakokwabo.

Lento igama lika Hleke lingembalasane yaluto emhlabeni, kungokuba engapumanga kowabo, abelupondo oluzimeleyo. Ute yena u Mdange wapuma wanga umka ngokuzingel’ inyamakazi, iti yonk’ into enevuso iye kuye kanti ke uya kupakama abe licala elitile nanamhla. Bute ke obuka Hleke bapela, kuba yena ulibele kukujola izifuba zakomkulu wayeke esityekelwe sisigu, oko kukuti ngu Tshiwo. Umzi wakwa Hleke awunamapakati, azinkozo, sewute watungelana ngobuzalwana.

Iti imbali, amacala ka Hleke ebe mane, ibiyindlu enkulu, kukunene, ilikohlo, nexiba. Indlw'enkulu izele intombi yodwa egama lingu Ntlushe ; kwati ukunene kwake, kwazala u Mtyawu, inkulu, kwanabanye. Ekohlo ke kuzelwe u Mtshiza owaya watatyatwa waza kufakwa kwindlw’ enkulu; ekubeni ibingenamntwana uyinkwenkwe, wayinkulu ke yomzi, wada wazeka, walobola ngenkomo zalomzi. Ute ke yena wazala u Manxa, awamshiya kulomzi, wabuya yena weza kwase kohlo, oko kukuti, kwakwicala lakowabo lika Hleke Emahobeni. U Manxa wazala u Xili, no Vazi, bengamawele. Elikulu ingu Xili, elincinane ingu Vazi. Bada bobabini bakula, bangamadoda, bazeka.

Kumfazi wokuqala u Xili, uzele u Xalata, no Nongongo; wati akupind’ ukuzeka wazeka intokazi yase Mampingeni u Nokandlo, ukuze yona izale u Bini, u Kwankwa, no Tshetshe, Wati ke u Bini yena watatyatwa wasiwa kwindlw’enkulu, bati besengabantwana wafa u Xili, wabashiya nomninawe wake u Vazi basala besondliwa nguye bada bakula. Waye yena ngelake icala u Vazi, kumfazi omkuIu ogama lingu Nokapa, czele u Mambu, u Cata, no Kula. Ekunene, ngomnye umfazi ote wazala u Badulo, u Mpontsi, nabanye. Ute ke u Bini akuvela, wavulelwa oka Xili; akawunikwa owase Mbonjeni, awaye kuwo u Vazi, lomzi wase Mbonjeni ngoka Nquku, intw’enkulu ka Mtshiza, eyayingazalanga, yafa ingenamtana, inawo kodwa amankazana ewazeleyo. Tshu! u Bini ngamhla utile, wacel’ inqoma kuyisekazi, esiti uyalamba, wamlandulela omnye. Lwaqiwuk’ udiw’apo ke! waseleya kumangala komkulu ku Ngqika, emi yena e Xukwane oko. Uye wati u Vazi lomzi wase Mbonjeni wawunikwa ngumkuluwe wake. Liti ipakati wawunikwa eye pina? Ute yena kwatiwa makawugcine. Kutiwe maze beze namanqina. Ute ke yena weza nodade bake; abate bakufika bati abayazi Ionto bona, babeye ku- bon’ umzi. Wasel’egwetywa ngu Ngqika esiti, makazikupe ezo nkomo zonke. Amagxamesi ase Mbonjeni ebemaninzi ka Nquku into ka Mtshiza, uwodwa lo wase Mbonjeni, ngowa kulo Ntsundwane, ngowase Rosheni ngowakulo Teke; kwatshiwo ke kwatiwa makusale owase Mwangwini, usale awaluse kwa umntu wawo u Bini. Kwahlalwa ke yapela nalonto, konwatyelwana. Wamema ipulo u Vazi, lapuma ke, labulala into zonke, lati libuyile ke zabutwa izintsu ezo yazikupa ke impi ka Bini. Ute ke u Gwadela obebulele indlovu, walusa upondo komkulu ku Ngqika; wasala nolunye, wemisimo u Vazi ukubiza olo luseleyo waye umntu lowo elunge ku Bini. Ute ngenye imini watuma umntu u Vazi ukuba aye kutabata upondo. Ubetiwe ngu Bini umntu lowo, kwada kwahlulwa ngu nina, wasel’ emka ke lo mntu. Uyemka ayakutshwa amakaka, yaselibeka ukukumbula ku Vazi ekaya. Ibonile eka Vazi ipumile; amabandla ake, em’entla komzi ukukwelel’usapo. Idibene entla komz’apo ihlabe ngolokunene into ka Xili kwasala amadoda amabini kweka Vazi, yamemelela xana ibuyayo kuba idlile.

Wancama ngoku u Vazi, kwati emva koko kwafika intw’enkulu yecesika, ekwati kwafa o Bini umka Kwankwa, o-nina bo-Kwankwa, lafa ipakati kwati bole kwatiwa ke sisimangala esaya satengwa ngu-Vazi e Batenjini, warola imazi’ enetole. Kwasinda u-Kwankwa no-Tshetshe abanina- we bo-Bini. U-Bini uzele u-Nomaheya, u-Jwara no-Tiyeka. U-Jwara wemka kowabo ese ngumntwana, akufa uyise, wasiwa kulonina kwa Mjubi. Wemka nemazi ezimbini netokazi elikulu. Enye imazi igama layo, ngu-Bungane, enye ngu-Notshe. Wakulela kulonina apo, wade waluka, awbusa ku-Hintsa. Lafika ixesha lokuba aputunywe, ngamakowabo ama Hleke. Kwasuswa u-Tshetshe, u-Gqibeni, Umboma, Notyuluba. Ute inkomo awaye zizuze kwelazwe lakulonina wazishiya; weza nenkomo ezilishumi, wawashiya amashumi amabini; yayeke ingamanqabanqaba nokude eze kweli lakowabo lakwa-Hleke; kuba ebe nesoya etandwa. Wafika ke umzi upetwe ngu-Vazi, owati ke yena, akufika wamnikela umzi lowo. Wafika wahamba komkulu, wabusa ku-Ngqika, ngeya Malindi imfazwe, engumfana nerwala kwa-Mjubi, kulonina.

*(Eseleyo yobonakala kwelizayo.)*

INCWADI ZABA BALELI.

ICULO LIKA NTSIKANA.

Ku-MHLELI we-“ Sigidimi Samaxosa,” Lovedale.—Mhlekazi bendi linde ukuva ngendawo oku *Sigidimi* sika March 1887, kwipepa le 18 kwisixeko okutiwa kuso—Iculo lika-Ntsikana. Bendiba bopendula abantu abanolwazi ngalonto kuba mna bendihleli ndisiti ndiyayiva into oteta yona lomgca uti, “ Lomzi wakonana siwubizile ; ” ndibe ke uteta ikomkulu lezulu, kuba sifumane salipiwa singalibizanga, kube ke kubongwa u-Tixo maxa kutshiwoyo, ongati uqonde ngokukodwa maxa ukangeleyo kwimigca engemva.—“ Lemali enkulu na siyibizile.” Kukona ndinga qondiyo kwakutiwa—“Lomzi ka Konwana siwubizile,” kube kusingiswa ku-Tixo ngento asenzeleyo. Beku ngatiwa kanye—“ Lomzi ka Gaba na siwubizile,” kuba u Konwana yena akabizwanga ngu-Tixo ubizwe ngu-Ntsikana, maxa awumemayo, ngokutsho kombali lowo, ndingazi mna. Ukuba ubesitsho, ngati ubezibonga ngento ayenzileyo. Ukwenjenje ko ndishukumisa abanolwazi.

J. Masingata.

Regu, Middle-Drift, 14th April 1887.