ISIGIDIMI SAMAXOSA, OCTOBER 1, 1887, 79

Rarabe ukuba umzi umanyonyana ngu Nqosini inkosi yama-Gqwashe nama-Gwangqa kwanama Nqosini. Lenkosi yileya yayike yalwa no Kanzi mzuzu ngonondo Iwendlovu besebancinane o Rarabe kwano Kwane. Namhla kanjalo imvukele u Gcaleka, uze kuhlaba umkosi kuyise nasekunene ku Rarabe umninawo wake. Uyihlanganisile eyake u Palo, (Umnqalasi) oyona ilixiba, baza bati ke o Kwane no Gaba inkosana obikwa konza ku Palo, eyayikwaligosa lokusika abantu, esel’epete isizwe esikulu naye kwanje ngo Kwane, bati ukuvela kwabo, bavela namahlati ezimpi ezikolise ngababantu kwakutiwe mabasikwe bayatakata, kwakunye nonzala yabo kwanabazaIwana babo.

Kutiwa wati akubona lonto u Palo wasel'ebamisela ebukosini (promoted to chieftainship) wabanikela indwe yalomabandla babewapete, wabanxiba ubuhlalu (intsimbi) ukuba bawagqibe amatyala (noko awokubena ebeya kuya kuye nokuba kuku Rarabe) nayo yonke iminikelo ebisenziwa komkulu, enje ngokwindla (ulibo) uvalo Iwemvubu, isifuba sempofu, izintsu zengwe, indwe. inamba, izizi njalo-njalo, wada wagqibela ngezwi eliti “ Zenibinze nakum ukuba ndinonile.” Okokwenjenjalo wayeteta ukuti ama-Gqunukwebe nama Nqosini angabinza ko Rarabe no Gcaleka onyana bake abakulu. Yiyo ke lendawo ade ake amtimba ambamba u Rarabe, ngakwelahlati lika Nxele, ukuze ade aputunywe ngu Kibiko omnye wonyana bake, wawadla wawacitacita, ukuze emva koko ama Gqu- nukwebe asel’etanda ukusinga kwelipakati.

Umnombo ka Debe.

Kutiwa u Debe wazala u Lungana. U Lungana wazala u Kwane. U Kwane ke bati abanye uzele u Tyara, no 'Baba intombi. Abanye bati u Kwane wazala u Gqunukwebe, oyena uzala u Tyara. Asiyazi ke eyona nto ukuba yiyipina.

U Tyara uzele u Tabaka. U Tabaka uzele u Cungwa inkulu. Ekunene wazala e Nxashe, ozele u Mbini, ozele u Gqamana. U Cungwa uzele u Pato inkulu, no Kobe no Hina abamaqadi endlu enkulu kwa no Toni no Nyengana. Kwelinye iqadi kwalendlu enkulu, kuzelwe u Situ, ozele u Hobeni, ozele u Momo kwindlu enkulu, no Badi ekunene. U Momo uzele u Zondani. Kwiqadi lakulo Badi kuzelwe u N kuntsu, ozele u Kulu, ozele u Kilasi, ozele u Mdyogolo. U Badi uzele u Manana, Tembani, u Dyemane ekunene. U Manana uzele u Prank, Daniel, Maya, no Samuel. U Tembani uzele u Ntanti, no Sonamzi. U Zondani wazala amankazana odwa. Igama lenkabi ka Cungwa yomzi om- kulu ngu Nxwala. Bekutiwa kukulo Nxwala. Ekunene u Cungwa uzele u Kama. Kwiqadi lasekunene uzele u Mama, ozele u Mbulwana (James) no Rev. Boyce Mama. U James Mama uzele u Lot, no William nabanye. U Rev. B. Mama uzele u Shadrach nabanye. U Pato uzele u Dilima inkulu no Mate ekunene, no Yongama i Xiba. U Dilima uzele u Namba. U Mate uzele u Mkonzi. U Kobe uzele u Katikati kwindlu enkulu, no Dyani no Mqali. Ekunene uzele u Kosani. U Kosani uzele u Kalikeni inkulu enkulu nabanye. U Kama uzele u Mani (Samuel) inkulu no Xanti ( W. Shaw) no Mzinana (Jno. Wesley.) U Mani uzele u Lutuli inkulu nabanye. U Hina uzele u Sampu kwindlu enkulu, no Sentile no Feni. Ekunene uzele u Jayi no Nalo. U Toni uzele u Tapolisi nabanye. Buninzi ke obunye ubukosana obukoyo ema Gqunukwebeni endisabulandayo endakuti ndakubufumana, ndibuye ndiyipinde lembali kuba ingama bal’engwe kade, kuko imikamo eseleyo engaditywe nganto kuba ndingenayo,

IMVELANQANGI KA CUNGWA.

Imvelanqangi ka Cungwa ngu Kobe, umfo, oke waupata kakuhle wonke lomzi wasema Gqunukwebeni emva kokububa kuka Cungwa. Kutiwa ngumfo obe nobukosi namaci amahle okuwupata umzi, Ute akushiywa nomzi nguyise, wabapatela ngezandla ezihle abantwana abakulu ngesiko bakayise, abanje ngo Pato no Kama, afe uyise besebancinane. Yinkosi ebitandwa kunene ema Gqunukwebeni, ekute nokuya kuka Kama e Tala, yaninzi into yecala lase kunene eyasalayo kuye, yaze yati neyayisel’ indulukile ifuduka naye, yahamha isihla nomcinga, ibuyela kwasemva. Kuvakala ukuba kubantu abahamba bade bayakufika no Kama e Tala kwaba zinkosanana zokuzalwa ngu Sampu unyana omkulu ka Hina, inkosi yase Mxumbu. Wanyamezela wahlala noyisekazi lowo, ungu Kama, wada wazekelwa umfazi, intombi ka Dwane inkosana yakwa Ntinde, udade bo Rev. J. M. Dwane nabanye. Akuqondeki kakuhle ukuba onyana baka Kobe umfo ka Cungwa boze bayifumane indawo kayise.

U Pato inkulu.

U Pato yinkulu ka Cungwa, ekwatandwa kunene ema Gqunukwebeni. U Pato asinkosi ib’ikolisa ngakulala, ingene ngaku Rulumente kwezimfazwe zike zaliwa pakati kwama Xosa nama Ngesi. Yinkosi eb'iligora neciko, eb’isiti kwingxuluba ebambe kuyo kwezi mfazwe kude ke ku- mamaniseke. Ngale ka Mlanjeni, wade wake wasalela sel’eyedwa ngezantsi, ingu Maqoma, e Mtontsi, u Sandile sel’epumile kwa Matole waya kwa Ndilele. Kanjalo ngo Nongqause kwake kwanzima ngakula mahlati ka Nxele, engokwakube nzima ukuba yayilwile yonke impi yake.

UKAMA UKUNENE.

U Kama yinkosi yasekunene, ete kwa ukuvela kwayo, yasusela ngobukosi obuzolileyo, yabatanda yababeka abantu bakowayo. Ide yafun’ukugubungela ngodumo, nangesitozela ngangokude uninzi Iwabantu abalunge ku Pato lubuse kuye iminyaka emininzi, engenzi kete ekubapateni, kuba belunge kwenye inkosi. Ite eyonanto yambangela ngakumbi udumo yaba kukwamkela ilizwi lika Tixo ngomxelo nangenyaniso. Wasikeleleka kunene, wabekwa, wahlonelwa kakulu nasebukweni bake kwa Rarabe. Akavumanga ukuzeka isitembu noko ebenyanzelekile ngokomteto wobukosi wada wasemgcipekweni wokuba selutulini Iwemfazwe akuba ale ukuzeka intombi ka Mdushane inkosi yako Cebo, ekukunene kuka Rarabe. Wabambelela kunjalo e Nkosini abezinikele kuyo, enkonzo ingafuni zitembu.

Elotyala lagwetywa ngu Maqoma, waligweba ngobuciko obukulu kunene, Kuba ib’iyinkosi eliciko kunene. Kutiwa wati,—“ Ngubanina “onokupikisana no Tixo ka Kama, u Tixo odale bonke ubukosi obukoyo; yena (Maqoma) ezalwa ngu Ngqika nje, akanamandla okumpikisa u Tixo ka Kama.”

IZIFUNDO ZE SABATA.
IBUYAMBO.

No. 1.

(I. W. W.)

Usapo Iwakwa Sirayeli Iwapuma ngemivuyo e Jiputa, ukuxibilika kwe dyokwe yobukoboka, nokugungxuka kwe- mitwalo emagxeni. Ukufa kwamazibulo abantu nempahla kuma Jiputa (Ex. XIII. 29) nokuziketela kuka Tixo amazibulo abantu nawe mpahla kuma Sirayeli ziganeko Zamhla mnye ezo, ezawubalulayo lomhla ukuba ube lusuku lokuqala emnyakeni—isikumbuzo sokuvela kwamaxesha amatsha eluhlangeni, (Ex. XIII. 2. to 4). Bate xa abazali nabazalikazi bama Jiputa batwalela emancwabeni onyana nentombi, amazibulo esizwe belila, babe bona abazali nabazalikazi bama Sirayeli bebanikela ku Tixo nje ngesipo onyana nentombi zabo, amazibulo abo bevuya. Akubona ubuhle bobuso bama Sirayeli. u Faro enyembezana kuba efelwe, uvakele ekala ngeliti “ Ndisikelele nam ” (Ex. XIII. 32) namhla ugungxulwe kweliya ratshi labanga ukuba abuze umbuzo ekungeko mbuzo unjengawo waka wabuzwa wokuti “ Ngubani na yena u Yehova ukuba ndimve?” Bavuyela itamsanqa lokwamkelwa kwenzala yabo ngu Tixo abazalikazi abakabenziwa izigudu ngu Faro, wazintywilisela emlanjeni intsana zabo. Kodwa nguye olilela intsikelelo. Akazuzanga ntsikelelo yena kodwa bona bayizuza—ewe, bada bayikolisa nakuma Jiputa ngokwawo kuba bazuza intsimbi ze silver neze golide nengubo zokwambata, bemka besindwa, Kusele kuko iroba emva. Bemkile abasengi bomzi. Bemkile abenzi bodaka. Zimkile ingqadangqada zamadodana asuka lula ukufeza izwi lika Faro. Wangenwa lipika u Faro wakefuza. Huku mpi yakwa Jiputa, yiputumeni, niyibandezele ngolwandle olubomvu. Wat’umntu, namhla kunamhla! Itwele, ibelekile, iyaquba, iyatundeza, ayixobile, isimelela ngemivinqi, ipahlwe zintaba kwavingca ulwandle ngapambili—*Isisulu!* “Yinile! Ulwandlo lute ngna, kuko into entle kunene yendlela— igudile, igqushilo—amanzi enze indonga emacaleni. Ingaba yahlahlwa ngubani lendlela. lyaziwa na ngo Nocanda base Jiputa? Funza! ”—Wayigalela. Iwomeleke yawomeleka yapelela pakati, kanti iza kupakanyiswa intonga yobuqili—intonga akade esimelela ngayo u Mosesi entabeni ye Horeb. Yehlinto! Xa kutini? Xa ati umJiputa masibuye ngomva lo Yehova uyabalwela—ababuyanga kubuye amanzi bafa bonke. Ziti ke izibalo akusalanga ne Lawo lentaba.