ISIGIDIMI SAMAXOSA, FEBRUARY 1, 1887. 15

elil’esiti,—“ Kwafa, kwafa nomtaka-Gqirashe, ikad’ixel’ isiti, ‘ i-Gxulusha mayibulawe; ’ yimbini yasemini.” Wati kaloku wazihlanganisa intolo, waziti ’mba emlilweni, wasantsula ukugoduka. Wasel’asiti nqipu nomkosi obumputuma engekabi kude kulo ndawo awucime kuyo umzi wa Batwa.

MINI WAYA KUBA EMA-BULWINI.

Ati ama-Bulu ambamba, aza amti kata intambo emqaleni avumelana ngelokuba maze adutyulwe ebotshelelwe. Anyule kwakuwo indoda eyingcali eyakutsho kanye esazingeni ebunzi ngembumbulu. Bakubon’ ukuba sebe mbopelele esibondeni, lite i-Bulu lawubeka, wayo sel'esalusana nengalo yalo ukuze liti lakacukumisa ngungqise intamo. Licukumi- sile, ute wayigungqisa intamo, lati tsheqe intambo yodwa; yeka ke ukubaleka kwake, wasimbel’ isinqe, kanti ke uyasinda njalo! Ubesel’esiti xana ayala abantu,—“ Wokwenza amazwembezwembe, ungaze uncame, naxeshikweni usezandleni zotshaba.”

Umbali yomlibo ka Hleke noyilindela kwesizayo.

UMFANA OVELA E BAYI.

IMBALI IZI ZAHLUKO EZI TANDATU.

*Ibalwe ngu T. U. H. T.*

ISAHLUKO III.

Make, (bafundi abatandekayo bale mbali) simshiye kancinane umhlobo wetu u Xamu esebenza e Bayi, kunye nabalingane bake u Bashala, Ntengento, no Maqetseba. Make ndinazise ngehambiso yesi sikolo ngalo lonke elixesha u Xamu ase Bayi (ube minyaka mihlanu), Mandiqale ngo mfundisi nditi— Yaye iyindodana esand’ukuvela pesheya, eshumayela ngamandla nango bushushu obukulu. Abantu ngelo xesha bebese shushu kakulu nabo, bembekile umfundisi. Idyakana yayi ngama gqala abekeke kunene, abuso bunzima, bushwabeneyo, bulungiselele ukukalimela isono, nesiyalo e rementeni kwaba bonisa uxibiliko. Ngeli xesha i ronoskapu (genoedschap) yazitumela idyakana ingubo ezitile, ezenze ukuba zoyikeke kanene, umpantshwa omde omnyama, nebatyi apa engu jobela esikwe yabeta pezu kwenkaba ngapambili, nje nge ze Dragoon, (uhlobo olutile Iwama solidati). Abadala ubunga. babona nge Cawa beventshula kwakusasa. U-Rolihlahla omnye wazo, ubepata igqudwana elincinane *ewaka* pakati kwezitulo xa umfundisi ashumayelayo, ekangela izipazamiso, emaninzi amakwenkwe awake aliva elogqudwana ngenxa yokuteta etyalikeni. U Solani, Ntlanganiso, no-Fedi, bake bafanyanwa ngalo, ngokuhleka etyalikeni. Amakwenkwe ebe boyika abadala nangapezu komfundisi. Izinto ke zazimi ngoluhlobo mayelana netyalike. Make ngoku ndikangele intlalo, nezinto e Lalini leyo.—Ngamini itile amadoda engase buhlanti kwa Rolihlahla kwafika inkwenkwe yabika ukuba inkunzi ka Rolihlahla ihlatywe yeka Loboleketa (iqaba eli ngummelwane) zisilwa; anduluke kwangoko amadoda ukuya kukangela longozi, alike inkunzi seyilele pantsi imihle- hlo namatumbu epandle. U Rolihlahla wagqiba kwangoko ukuba mayinqunyulwe ayise namsebenzi. Hayi namadoda abone njalo onke, yanqunyulwa njalo, njalo. Kusile emva kwalo mini ndaba netuba lokubona isiko elihle kunene laba ntsundu lokudla ndaweninye kunye. Amadoda ahlanganisana kwa Rolihlahla kuyiwe entlokweni ndanetuba lokubona amanene—u Busobengwe, u Landingwe, u Matolengwe, u Nkomombini, u Ngubombini, u Dubulekwelc, u Dumekade, namafaca, u Qobikaba, u Candulwandle no Dlangamandla. Amakosikazi ndapaula ukuba nawo ayeko kwa Rolihlahla ekupekweni kolusu, nesixanti, inyama yabafazi njengesiko lase Maxoseni. Kwakuko kubafazi abakulu, u Nosefu, u Nosanti u Nosarha, u Nosesi, u Nobesi, u Nomesi, u Notasi, u Notesi, u Nolasi, u Nofasi, u Nomati, u Nomonti, namaqegukazi u Nonibe, u Notonto nono Sonti—abafazazana u Noaki, u Noenti, u Nomanti, u Noventi, u Novili. Amadoda egqibile ukudla izipendulo (inxolo) yopulwe intloko. Ndati mna ndakubona ubuninzi bamadoda kuko abaya kusilela. Ndancama ukuba wona amakwenkwe akakuyibona nokuyibona. Kanti hayi, ndisaza kubona.—Yopulwe, u Rolihlahla umise u Matolengwe ukuba abe—(imbeko yokujola ibinikwe u Dubulekwele). U Matolengwe uyibekelele eyibekelela ence- diswa ngu Qobikaba—egqibile ukuyahlula-hlula ute ku Qobikaba: “ Tata le ubeke paya kulamadoda—Tata le ubeke

ku manantsi lawa—Tata le ubeke kwela cala.” Wawagqiba onke amadoda akwabiko bangena sabelo. Ndite yo! azi amakwenkwe opiwana? Ndisacinga njalo namadoda esafake ngamanye amalungu, uvakele u Rolihlahla ebekisa kuma kwenkwe esiti—“ Ntlanganiso, heyi! Ina—enkosi! ” U Matolengwe—“ Gekiso, heyi! Ina—enkosi! ” U Dubulekwe- le—“ Fedi, heyi!—Ntlanganiso, heyi!—enkosi; Ntlanganiso heyi! Cekiso, heyi! Cekiso, heyi!—enkosi!” Yasuke yasipitipiti abizwa ngamacala onke ngamadoda yangama xakaxaka zinyama, kwabonakala eyifumene ngapezulu wona kunamadoda nakuba engabekelwanga sitya. Ndamangaliswa kukupa kwohlanga Iwakowetu, nokukwazi ukupata intsapo. Kusile amadoda ahlanganisene kwa kwa Rolihlahla esifubeni amaninzi namhla, ndapaula namhla ukubako kwamanene—u Mtyingizane, u Ndabangaye, u Magumasholo, u Baliso, u Komani, u Mdodana no Gebengana, namatamba, u Mageduka, Somama, Mpatalala. Sityiwe isifuba, kusile kuyiw’ emanqineni kwa Rolihlahla, ambalwa namhla amadoda. Ibe yile mini ebe nesi pitipiti ngokulwa kuka Josi Matolengwe no Qobikaba. U Josi ibingumfana ongevayo, ongakatalele namnye umntu esikolweui, no mfundisi engateni ngnye, noyise emdele kanye. U Josi wake wasiwa nase sinaleni e Dikeni kuseloko wagxotwa nakona apo ngokungeva nokudela abafundisi bake. Ebuyile evela e Dikeni ungene kwindlela ezimbi ezininzi, ungene wasela notywala base Mlungwini, uqale watenga umnqwazi omapiko abanzi, awugobe amapiko pezu kwamehlo, akubona abantu angaba kangeli, wafuna neqiya afike wabopa ngayo indlebe ne nqintsi, ezenzile ezo mpau zokungakatali ubotoloshe kanene esikolweni ngokulwa, nangokunxila. Ube no qovuqoana apa Iwe hashe ate ukulibiza ngu *Gobisongololo* abehlala elikwela ebeka e nkanti, abuye se eli funze lalala pantsi. Nanamhlanje emanqineni ufika emandi ebevela e nkanti. Usuke wasele tuka u Qobikaba ngobufaca, wamuhluta nenyama yake. Ate onke amadoda amngxolisa. Usuke yena wati—“ Ayina kanikwa ifaca inyama eyifuna.” U Qobikaba ubonakele sele sangene wapendula ngokuti—"Andililo elako ifaca.” Unge akatshongo, waselegalela u Josi ku Qobikaba, uhlanganisile u Qobikaba, wenyamba uduma entloko ku Josi wabeka pantsi; Ahlula amadoda, evuya onke ukuba oselwe u Josi, kaba edinisile ngokunxilela ebantwini. Kusile u Josi uyibope intloko yonke ngeqiya kuba uduma lube lulu- kulu. Ukubetwa kuka Josi kugqibe ilali yonke ngexesha elifutshane. Kusile ilali iblafune lento imini yonke. Egqita kwa Rolihlahla abafazi bahlole emnyango bati—” Kwowu! ubulewe u Josi yilanto u Qobikaba, ezi ziquku ziza kagqiba abantwana beta.” Egqita kumadodana apaule ukuba— “Kwowu! lufunyenwe ngu Qobikaba, yinkabi lento u Qobikaba.” Amadoda amakulu—“ Namhla inkewu ibulewe ngu Qobikaba.” Amakwenkwe ehleka—“ Kwowu! woyisiwe ngu Qobikaba, unoduma into enkulu.” U Josi uhambe engena epuma e Lalini equmbile, epantsi kwehlazo lokuba ebulewe ngu Qobikaba, nangapezu koko esicululwane sentsini esikolweni.

Ite ilali isahlafuna lento yako Josi no Qobikaba, ngabusuku butile xa kudliwayo, inyanga imhlope, kuvakale isililo kabukali, bagilene kwangoko abantu (bashiya nokudla abanye) ukupuma ezindlwini. Bepamile isililo sivakele ngapezulu nesandi esingati yintonga ebetayo ngakwa Busobengwe. Uvakele umntu esiti—“Wapela umntu sizani.” Apalazeka amadoda ukuya kwa Busobengwe—amakwenkwe elandela eciciteka ukuhleka. Abafazi ezindlwini bepaula, “ Oh, wafa umntaka Nantsi efikile amadoda.” Asuka asele eluvula ucango wapuma u Nomesi umka Busobengwe, elila eteba esiti—“Myekeni andibulale.” Izinja nengqeqe zikonkota, kuyo yonke ilali kupitizela, ababe sebe lele behamba ngemibalo. U Rolihlahla ute—“ Yintonina mfondini Busobengwe, peza? ” U Busobengwe, “ Unani ukuba umfazi asuke izwe nemihla ndingateta naye apikele ukundituka? ” Ibuziwe imbangi, ute—“Ndibuza umfazi ukuba lisiko linina eli lokumana evotshoza elalini imini yonke, abeke imbiza ebusuku, ize kudliwe apa sekulelwe kuyo yonke ilali, nabantwana sebede balale bengadlanga, ekubeni kukudala nditeta ngale ndawo ndisiti, ‘ Makaliyeke elisiko.’ Namhlanje uyibeka imbiza sekusebusuku nje, nditi ndisati, Nomesi elisiko asele ndituka esiti, ‘ Unanina, uyafa, uyanxila, uyabuda, uyapupa? ’ Nditate intonga yam ndapuma, usuke ndipandle ndimve esiti, ‘ *Ndidiniwe ke betu yilento izinxholo zite gongqo- gongqe ngati zeze haske lidiniwe.* Ndiqale apo ke ukusuka ndimbete.” Ipelisiwe ke lenkatazo, kuse ilali iyihlafuna lento, abafazi bemvela usizi u Nomesi, aye amadoda evelana no Busobengwe. U Busobengwe nomkake babe zicululwane no ndaba mlonyeni elalini apo iveki yonke. Inge inga damba lento, kwabonwa ngamini itile u Josi Matolengwe etwelwe esisiwa kokwabo xa limkayo ilanga ezele zinduma engenako nokuteta, eyinto ebomvu nobuso obu. U Ponoyi no Shweni . abebe mtwele (amaqaba) ate kwakubuzwa—“ Ube silwa enkanti nama Xosa, amgqeba amshiya efile.” Isizatu abasazi bafike enkanti kungaseko mntu ingu Josi lo yedwa efile. Bamgalele amanzi. Exesheni ude webalulu amehlo. Yaba lixesha elikulu egala u Josi egcuma. Wangumzekelo omnandi ku mfundisi nabadala xa bayala ngesono sokunxila.

*(Isaqutywa.)*