32

ISIGIDIMI SAMAXOSA, APRIL 2, 1888.

ngubani hleze kutiwe undicime amehlo ngesipo sake Ndite ukupendula makuye kubulelwa ku mnumzana lowo, kutiwa ndixakekile, kuba amahashe am azalise isitali, maka ke andigcinele ihashe elo, like libe limsebenzela, ndoza kulitabata mhlana ndixakekileyo. Sabuya isigidimi sisiti inkosi iyarana iti ndidele isandla sayo.

Emveni koko kuza kuvela lo Nongqause ati u Tola nesizwe sake bati dyupu ukweyela kulo ntywenka siti sakucitakala isizwe, aqale atabate inkomo apo azifumana kona kwa basenazo, waya wabanjwa wafakwa entolongweni, waqaula apo, waya kwela kula magolokondo e Tyityaba entlanganweni ne Nciba. Baba zizigebenga neqela abe nalo. Uye wazingelwa apo ngamapolisa ka Gola evela e Dutywa, ukukwezwa i Tyityaba. Kute akuvelela um- Senge kutelele amanye amapolisa ku xatiswe kona. Kuliwe kufe onyana bake u Nqinishe no Ngxamboti, kulandele uyise, ati umpakati wake akubon’ukuba inkosi ifile kwa nonyana bayo, aselewulahla umpu nezikali esiti naye ufun’ukufa nenkosi yake wapumela etafeni, ati amapolisa amncinitela kona, ukuba ebefuna ukusinda angete lakatya emfuleni, apo bekulwelwa kona. Igama lake lisa ndikohlile, langa linga londolozeka.

IMBALI KA MAKANDA OGAMA LIMBI
LINGU NXELE.

[IVELA KU MR. W. K. NTSIKANA.]

No. 2.

Make nditi ukutshayelela, imbali yesi siqendu sesibini ndenze zwinye namabini nditi—“ Umhleli undifune ukuba lembali yomfo ka-Gwala ndiyihambe yonke ndide ndiye kuyipeta. Ke, mna ndizalisa londawo, oko kukuti izwi lake. Elam mna liti— esi siqendu sesibini ngeke sema, saza sangena endaweni yaso kakade kakade; xa ke ndiquba imfazwe yamalinde, kwa no Ntsikana. Ayikuhamba kakuhle imbali, kwakuhanjwa nomlibo omnye, kuba aba bantu babini, bavele bapikisana, ke sendisizilela.

UMBONO KA NXELE.

Ute lingekafi u-Nxele ngeyamalinde, wati, uyakwenza imibono yokutunywa kwake e Mgxotyeni kwa Ndlambe, komkulu.

Wanduluka umzi kwa no-Ngqika ukuya embonweni. Wafika u Ngqika akabona nto; wati emantla e Pewula, wabonga impi yake esiti, iyawa lelezolo, le nto iyawa ngam, wabonga ke elila wada waya kuvelela i Debe, wati akufika pesh’akwalo gile wawa, wati akuvuka akaba sabonga, bada baya kufik’ekaya. U-Nxele ke ubeman’ukuti, yena akangeze atsho nokutsho ku Ngqika kwa naku Ndlambe ukuti ngabakuluwe bake, kuba yena akananto nabani (oko kukuti sisazi pantsi napezulu). Itukusile imfazwe yamalinde, wati ama Ngqika uyakuwawisela ngezulu; ayeke ama Ndlambe evuyela ukuba namhla eyakoyiselwa luugaka. Uvele wati u-Ndlambe, umbono make uye kuwa ko no-Ngqika, ungandule uwe emntwaneni wam. Imikosi ke yama Gcaleka, indawonye neyama Ndlambe yabeka ko-Nontshinga, iselibeke eligama lingu-Senzo umpati womzantsi. Ahlanganisana ke amabandla omzantsi; wati u Mnqalasi wangapesheya kwelo lika-Henisi, yati eno-Senzo yanganeno kwalo, yabiza leyo yo Mnqalasi, isiti lompi ininzi makubalekwe; yaye le ino-Senzo isiti umbono mauwe kuti ukuqala; ungayi emntwaneni. Waselubaleka ke u-Mnqalasi awaze wazimela. Ayeke ama-Ndlambe esel’emisimo esiti —wisa! wisa!! Unakanye akwawa mbono, balwa kwange zikali zika-Tshiwo, zika-Palo.

Wayete anikulwa ngazikali, uyakusizila ngezulu. Eyama Ndlambe nama-Gcaleka yayityalwa amaxesha amatatu, kuba yayiman’ukunqunyulw’amaqela. Kwati ngelesine yeza yonke; yanyatywa leyo yomzantsi yagxotwa kwaya kuqatyelwa nayo.

Emva kokuba kuliwe kweli tafa lo Mnqesha, kubuzwe umbono xana kubonwa abantu bezimfama inxenye, kwanokufa kwaba, kutiwa ude wapina umbono? Ute qiqi wati ndibe nditunywe kuni nonke, wona umbono uyakuwa ezilweni (ama Ngesi ke lawo), e Rini. Kukuze ke kuyiwe kona enelo temba lombono. Kuselokoate ama-Ndlambe esiya kona waye seletum’abantu u Ngqika ukuba baye kuwu- hlaba ku Belungu. Ususe u-Dilima into ka-Nquka enkulu, no-Ngxukumeshe into ka-Maqabatshana.

Bate kwizitunywa ezo, maze ningapumi nina hleze nenza- kale, kuba ingubo zenu zifana kwa nezotshaba. Kanti ke usuke wapuma u Dilima wenzakaliswa kwa yile yase Mlungwini ngenxa yesambato sake. Waba uyati u Ndlambe wisa Tayi! wisa Tayi!! kuba wayete maze batsho,

yayingongolotelo. Bafika bati—''Wisa Makanda! Wisa Makanda ” !! yayingongolotelo. Lowo ke ngumhla wakwa-Festile. Anyatywa ama-Ndlambe kwakubi, yalila imvukazana kwakufikwa ekaya esiti umntu “ Hayi u-Makanda! hayi u-Makanda!!” Wayikokela u-Ngxukumeshe eyase-Mlungwini kaloku emva koko ukuyisa ku-Ngqika. Kufikiwe kwapunywa, yaxoza ke leyo yase-Mlungwini yatimba lo maxoba kupela, yada yeza e-Nqushwa, itabatela e- Ncwenxa, yatsha indlu ka Nxele itshiswa ngo-Mbili, aqutywa ama-Ndlambe ada awezwa i-Nciba. Wati ke u-Ngqika akufika nganeno kwe-Nciba, pezani makowetu upelile umsindo. Kubuyiwe, inkumanda ifike yema kulontatyana ka-Majeke, wasel’enqamnda u-Nxele uknzisa enkumandeni ebunjwe zintanda zake. Yemka naye ke yaya naye e-Rini wagqityelwa ukubonwa inanamhla. Kwati ngenxa yesililo somzi wakowabo silila ngaye, kwasalwa kusukwa um- nweba wake kusitiwa uyeza, uyeza, inanamhla.

Kumbuzo wo-Mhleli oti—“ Kanene u-Nxele lo asika Tayi na? Hayi, uyise ngu-Gwala u-Mcweha. U-Tayi lo, yinto awaman'ukuti xana abinz’iziduli abize yena, xana atakaze layo; ati—Iqutu lika Tayi.

Komnye umbuzo obuza ukuba wayengaveli Qagqiwana? Ngati waka waya e Mlungwini eseyinkwenkwe.

[Le mbali asikuko nokuyola, koko le iteta ngemfazwe yamalinde, nge uke wayitabatela ezantsi kwintsusa mabandla yayo, enje ngokuxabana kwama Gcaleka nama Ngqika ngamahlungu ezantsi elwandle ngase Gwaba, nase Nzaruni,. ama Gcaleka epetwe yinto enkulu yompakati u Gxabagxaba, into yasema Mpingeni, yaye eyama Ngqika ipetwe ngu Mco- yana into ka Fulele um-Nqosini, nokuhlabelana kwama Gca- leka nama Ndlambe, kude kuze kuqutyiswana nge duli lama- linde. Bel’unga kanjalo nge uyihambe yonke eyokuhla- nganisana komrotshoza opezulu, nokupamba kuka Mnya- luza, nenteto ka Nteyi kwakufikwa e Mpekweni eyibekisa ku Ngqika. Kanjako yiza nayo kakuhle eyokucitwa kuka Mnyaluza, nokwabiwa kwamaxoba nokuhlutwa kwe ntonga kwela cibi sekutiwa lelentonga kususela kulomini, ndawonye nenteto ka Ntsikana malunga nentsabo yama Ngqika ngenxa ye ncitakalo.

Siyazi ukuba uyayazi kakuhle imbali leyo, kupela we- nziwe kukoyikela ukuxina indawo epepeni.—Ed. Sigidimi]

 INCWADI ZABA BALELI.

Nkosi yam Mhleli we *Sigidimi—*Ndiyakucela ukuba uncede undifakele kwelo pepa la manene la mazwi. Ngolwe Sihlanu January 27th 1888, besi nentlanganiso ebekuko u Rev. J. Read Senior, ukuza kubika isicelo sika Rev. J. Read Junior, ukuba i Reme- nte yase Auckland elisebe lase Philipton, ekubeni kubonakala ukuba ngenxa yobulwelwe bake ngakumbi ngamehlo, akanakufikelela futi ngelake icala, ucela u Rev. W. W. Gqoba ukuba amncede, apate le yena i-Remente, abe ngu mfundisi wayo, noko ikwa nye naleya ise Philipton. Oko kukuti ibe ligxamesi lendlu enkulu ese Philipton. Kwaye ngelinye icala intlanganiso ize kukupa uluvo nomnqweno obuko kakade we Remente yase Auckland wokunga u Rev. W. W. Gqoba angaba ngu mfundisi wayo, nje ngoko abalesi be *Sigidimi* bake babona njalo.

Kungovuyo olukulu ukuba nditi amanene alo mzi awabeko, ayamkele ayitakazela kamnandi indawo leyo. Kubonakele ukuba nakuba kungagqitywanga ukuteta ngalo mini, uluvo Iona Iwabantu lunye kanye. Kuluvuyo kum ukuba nditi kwakubeko namanene abalulekileyo akwa Nomadolo anje ngo Messrs J. Bovula Senr, Henry Bottle, no Klass Kivit. Kwagqitywa ekubeni, lo mcimbi uyakugqitywa kwi ngqungqu- tela yentlanganiso yamahlelo onke alunge e Philipton, eyayiyakuhla- ngana nge 4th ne 5th February 1888, nokuba ize umzi wase Auckland uhlangane, utumele isigqibo sawo kuyo lontlanganiso enditemba ukuba yoqubeka kakuhle. Seligqityiwe lonto nge 4 ne 5 ka February e- Philipton, wamiselwa e Tyume (Auckland).

Thos. J. Mbeia.

Auckland

January 80th 1888.

 INTLAULELO YE “SIGIDIMI.”

MARCH, 1888.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Igama. | Umlambo. | Ihlaulelwe. | *£* | Inani. |
| 8 | d |
| Rev. Wm. Cameron | Umtata | March | 1888 | 0 | 6 | 3 |
| Mr. Pato Mtshemla | Komgha | Dec. | 1888 | 0 | 10 | 0 |
| „ Daniel Carl | Yellowwoods |  | 1887 | 0 | 0 | 0 |
| „ D. Vandala | Somerset East | April |  | 0 | 3 | 9 |
| ,, Belwana Dlepu | Healdtown | Dec. |  | 0 | 0 | 0 |
| „ S. Y. Mtimkuln | Oearkson |  |  | 0 | 2 | 6 |
| „ Ben. Sakuba | K. W. Town |  | 1888 | 0 | 11 | 0 |
| Rev. F. G. G. Kayser | Fort Beaufort |  | 1887 | 0 | *4* | 4 |
| ,, W. Stuart | Burnshill |  | 1888 | 0 | *5* | 0 |
| „ H. Hastings | Engotini |  | ,, | 0 | *5* | 0 |