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ISIGIDIMI SAMAXOSA, AUGUST 1, 1887

U Zidweba wo Zula.

U Nanku, nanku kwa Mhlan’ungadanayo.

U Zulu lisitshongolo, limoya mbi,
Libuyise abafazi ekutezeni.
Imbeleru yakwa Mmbelerukazi,
Inkomo la ekulala ku mbambalala.
Indzuka miti, kusal’izipunzi.
Onkomo zaya a Sikutini, ngokuguleka.
Onkomo zehla ngobuwalakahla,
Az'amadoda ehla ngomtshu we mamba.
U Gwegwo la zita,
“ Mbilase ka Ntangandini
*Ijuba* elidla *amajuba* \* emilanjeni.
U Vezi ubamba ngeguma lako Lelese,
Kwasa iguma limtando mnye.

U Manyelela nga nkungu na langa.
lsela elimadolw’ade akutuka.

Ligaqela inkomo yakwa Nkwabungwana,
Yakwa mkwekazi.

U Poqo kweyamisa, ngezind'intaba.
Uye ku mlonde ka Diba-ndlela,
Waya weza nekomo enqonkoz’ukulila.
Weza nenqab’elukanda lubanzi.

Uye ku Zulu ka Ntini,

Waya weza nenkwenkwezi entshontshonono.
U Latshona ilanga akwabi ndaba zaluto.
U pinde waya ku Zulu ka Ntini,
Waya weza no Vangisa, u Nomisuka,
Intombi eganwe yinkosi, esapet’esake ebelet’itole.
Olanga lipum’izigama kwa Mgid’ekaya.

Inkasa ngamnyama, inkasa nga Mtakati, njalo-njalo.

Inkabi yake yomkosi yaziwa kuzo zonke izizwe zakwa
Mtimkulu. Yinkabi ebekuqondwa ngayo ukuba kulungile
nokuba akuyi kulunga nto kuma Kaba-ludaka. Yiyo leyo
ibongwe kwesi dluleyo.

UKUFIKA KWA MANGWANA KU MAHLAPA-HLAPA.

Iti imbali, kwati ngexa abebusa kanye lamabandla entomb ka Bele u Hlubi, xa kanye konwaty w e kunene, kusinw’ ingodwane kude kukotwe nonyawo ngama Mvuleni, ama Kaba-ludaka xa kungaziwa bani, na Zwide ka Langa, na Mangwana, na Tshaka, nabani, ngamabandla ka Radebe, noko evayo ngamahamba nandlela ukuba kubambene u Zwide no Godongwana into ka Jobe egama limbi lingu Dingiswayo. Kwade kwavakala ukuba kanjalo kukwabambene u Tshaka no Dingiswayo, kwano Matiwana inkosi ya Mangwane, kwaye kuvakala ukuba u Dingiswayo no Tshaka bayancedisana bona banga calanye.

UKUQALA KOKUNABA KWEMFAZWE.

Kute kusenjalo ngamhla utile, kwafika umntu komkulu kwa Mahlapa-hlapa, esel’eluxwebetwana. Ute akuba kudekufupi—“ Ningandenzakalisi ma Kaba-ludaka, ndize kuhlaba umkosi ndilapa nje.” Kute ukuti nqumama kwebandla elali komkulu kanti kute tya imibilini kwinto yonke eyayilapo wada weza kufika. Ufike lomntu exwebile, kubonakala ukuba upuma apo kukubi. Ufike wati—nditunywe ngumyeni wase kay’apa, uti makakaulelwe. Kuku tshwe
ikulu lamadodana kwa oko, kuko nomnye unyana ka Mahlapa-hlapa inkosi, u Dubo igama lake. Baye bafika kule nkosi bafike ihleli yodwa, iqondele pantsi. Bafike babuza ukuba yintoni na, kuteni na? Ibalatise ntatyana itile yati kaniye kuvela ngokwenu paya kula ntaba. Agqitile amashumi amahlanu epetwe yila nkosana ingunyana ka Mahlapa-hlapa baya kukwela kulo ntaba ib'ixeliwe. Bate bakuti tu, bafika kuzele amatafa, nentaba, namahlati, lisuke lazizisi lonke, abalibona ngamehlo. Kantike ngu Tshaka lowo uqubana no Zwide ka Matshotyana, uhamba ec'ita zonke izizwe nezizwana aqubisana nazo. Bate bakufika ekaya bakuxela into abayi. bonileyo, yati inkosi u Mahlapa-hlapa—“Namhla ke ifikile
incitakalo ekade ixelwa, kuselokuya kwabulawa abaya bantu basimanga babini. Akuko mntu uya kublala kweli lizwe.” Kanti ke la nkosana ingumyeni wasekay’apa ipume yodwa, kwaa nabafazi nabantwana kweso sizwe sakowayo, isinde ngendlela negayaziyo nayo.

UKUFIKA KWA MANGWANE.

Kutiwa ke kute kusenjalo ngamhla utile, kwavakala sekukala abafazi nezinja kumzi ongapesheya kowa komkulu ebusuku,kantike kukufika kwama Ngwane equtywa ngu Tshaka

 Lamazwi apinyiselwa nge ngokuti Jiyana uyise wezi Gubevu, abakwa Maduna. Makungatiwa lijuba nje ngokujuba komgibe, nokujiya kwento.

ngasentla. Wayi kupa u Mahlapa-hlapa intwana ebikomkulu apo, ikulu nye, kwadibana nama Ngwane. Yaba ligwadla-gwadla obo busuku, kugxotwa enye, kuti xa isezantsi komzi, itete inkosana u Dubo, umfo ka Mahlapa-hlapa, iti—“ Niyisapina ke Makabaludaka? ” Kwema kumi kwade kwasuke kwasa ibambene. Kute isabambene njalo,beva ngayo sel’isiti eya Mangwane—“ Kaukangele ngasemva,. akusenzeli ndawo noko wenjenje! ” Bate okunene bakubeka, kwakuxa isel’ ingamac'iti ekaya komkulu, kukala nja, namntwana, namfazi, nankomo, isisijwili, kwasala u Ntlokombi elinye iwele kwasemva ko Dubo. Avuma ama Kabaludaka, ahamba esilwa lade latshona ilanga. Kute lingekatshoni ilanga, yadinwa inkosana leyo ibipete elo buto u Dubo, yahlala pantsi. Avakele eduma ama Ngwane esiti, lahla! lahla! ! Uvakele eteta umntan’ enkosi esiti—“ Nenzile ma Kaba-ludaka, bambani ndishiyeni, akuzange kufe kunye bonke abantu ngamini nye.” Abuya akutsho, yaligwadla-gwadla, amtabata kwakona amtwala, aye ngasatsho ama Ngwane (kuba ate kanti alizalisile lonke ilizwe). Apatelela kwakona egalela ngokugalela, kuba asele eyibona inkosi apo ikona. Aye eba nguyise u Mahlapo-hlapa. Kute kwakufikwa kwenye indawo, yahlala kwapantsi inkosi yawabongoza amabandla kayise isiti—“ Hayi, bambani, nenzile ma Kabaludaka,” yatsho yaqondela pantsi. Okunene ade ayishiya kwapela, kuba impi yayisel’ idiniwe kuba kuseloko kwapezolo kuloko igcale ngengalo ukuba bukali, yabulala kunene kuma Ngwane. Lomfana we nkosi ngowesibini ukufa kulomini yodwa, ngu Dubo ke lowo. Kute ke kwakuba njalo, awuhlaba ama Ngwane ukuba ibuye imikosi yonke kuba ifunyenwe into ebizondwa, inkosi yesi sizwe sidume kunene. Yayawenza isanq'a esikulu kunene impi yama Ngwane, yasina yade yatshikilelana iyawati ukuvuma kwayo—*Nangoke, nangoke, okade simfuna,”* njalo-njalo. Kute kuse njalo yakuba ipelele imikosi ka Matiwane iraule lenkosana isasina
ngemigcobo, kwavelo sifetyana apa sigama lingu Mafogolwana, semka ngokuzimela silelesile komkulu apo kwa Mahlapa-hlapa sabalekela kwa Matiwane, safike sati—“ Hayi, asikabi ngu Mahlapa-hlapa 16, ise ngunyona wake omkulu u Dubo. Kwowu! yekake!! kwati ukunduluka kwama Ngwane, atsho aligqiba lonke kwangobo busuku. Ute ke lamkosana wama Hlubi ukulu nye ub’usilwa yonke lomini usahamba ngoko kuhlwa, weva ngomntu esiti—“ Ningandenzakalisi ma Kabaludaka,” ute akusondela bamazi ukuba ngowabo, utunywe yinkosi ixego u Mahlapa-hlapa. Kanti liseko lisinde ngendlela ekwa ngumangaliso.

UKUSINDA KWALO.

Kute ebupitipitini bokufika kwama Ngwane ekaya komkulu, yati intombi yenkosi yammemeka uyise, yatshona naye emasimini, yatubela naye yonke lomini, kanti baya kuhamba becolana nezinye indwadube ezisinde kwange ndlela ezinjalo, bade bali qedlana kule ndawo. Ufikileke lomkosana ufike elusizini olukulu. Kufe abafazi, nosapo, nayo yonke into. Kule ndawo bane qedlana lenkomo abalifumene esitubeni kuba nazo zafane zagqiba ilizwe, zingadli nokudla nakule ndawo, zifane zaqondela pantsi zibonakala nazo ukuba zilusizi ziyaqonda ukuba namhla lifile kukanye. Kute kwakusasa agaleleka amabuto asixenxe, sel’efuna indawo enenkosi,
epetwe ngama Dongwe, Amampetu, ama Mbanguba, nama Ntong’ayivikwa, kuba kanti isizwe siqutyulwe ngokufanayo sonke ngobusuku nje ngecebo lika Zulu ka Mafu mhla kwafa u Mpangazita. Ate akugaleleka lomabuto, kwabonakala mhlope ukuba kucitakelwe kukanye, kunjalo nje akusabonakali nokuba kuya kuliwa yintonina ipelile nje imikosi ngobusuku ngama Ngwane. Kutiwe kwinkosi u Mahlapa-hlapa, makucitakalelwe ema Bele ni kwa Kubone. Ite ukupendula— Kulapo ndiya kusa ntonina kona, abantu bakowetu sebepelo-kace nje? Kufe mfazi, mntwana, kwada kwafa nezinja,kunjalo nje akuseko nankomo, ndiyabuza nditi, kulapo ndisa
ntonina kwa Kubone ma Kabaludaka? Itsho yaqondela pantsi ayabi sateta. Into eyaba ngumangaliso kulondawo yile yokuba inkomo ababenazo apo zazifana nokungati zine ngqondo yokuba namhla umhlaba ucitakele. Zazingadli notyani, zafana zangxanga zonke, kunye netole lembala, ziqondele pantsi, zingalali napantsi. Itike imbali kute kwakuti qeke ukusa, avakala amakaka ama Ngwane ngamacalana
onke, aye sel’evakala ebongana kunene, esel’ eyibonile apo