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ISIGIDIMI SAMAXOSA, JANUARY 1, 1887.

ubukosi buyemka kulo Tole, buya kulo Nqeno ekunene. Ate amapakati—“Lendawo iyabonakala, kuba nati noko ngati sisahleli nje, kweli cala, likulu, asihleli, kuba onyana beta ngabo abaya bemkileyo bonke, basinga kula ndlu. Ukwenjenjalo, bomka nobu’bukosi balo nditi,” Kute kuso njalo u Langa osati makuye kubikwa lento ku Rarabe ; kwafika abantu abaze kubika ukuba inkosi engu Gcaleka iyafa. Oh! watsho u Langa, sekuya kulunga. Lonto maze nimshumayeze, u Rarabe xa silundwendwe olunye, sisinga kwa Gcaleka. Utsho wosusa abantu abaya ku Rarabe, nokuze banqopisane apo bakuhlangana kona. Babuyile abo bebetunywe ku Rarabe, babuye nokuti -Inkosi (u Rarabe) uyivumile yonke iminqopiso. Lifikile ixesha, kwandulukwa ngama Mbalu nenkosi yawo, kwaya kuhlanganwa, no Rarabe emnqopisweni. Kufikiwe kona, ama Mbalu alike angenisa lento yezi zindlu zika Lange, nento eyenzekileyo, nose kumi ngayo, ngenxa yamndodana. Ute U Rarabe akuyiva lonto—“Nitinina ke ma Mbalu ngokwenu kulonto? Kuba koti ukuze sipendule nati kakuhle ke sive elilelenu kuqala, kuba umzi ngowenu. Okunye no Gcaleka ngokwake uyakubuza kwalonto naye. Kushiyenwe apo ke, kwasa kundulukwa lolo ndwendwe lonke ukusinga kwa Gcaleka.

Kufikiwe kwa Gcaleka, kwakuzwa inkosi leyo, ngoko kufa ifa ngako (kuba kaloku ib’iyinkosi enendawo yokutwasa nobu gqira..) Kukuzwe kwagqitywa ke, kwandulwa ukungeniswa le- ndawo yaba bafazi baka Langa. Eyivile u Gcaleka, ubuze elama Mbalu, njengoko ebetshilo u Rarabe. Ixeliwe yonke lonto, u Gcaleka usuke wati—Hayi, nani ma Mbalu niyaqonda mhlope ukuba, unina ka Tole uyakutshwa ebukosikazini, u Tole uyatenwa ebukulwini, bakwa Langa. Nani ma Mbalu niyaqonda ukuba unina ka Nqeno obefakwe ekunene, engum Nqosinikazi, kwa olunye upondo, namhla ufakwa ebukulwini ngonyana benu eniti banishiyile bonke, bakungena kulo Nqeno. Ke ngoko, lonto yodwa iyagweba ukuba ipelile into ebitetwa. Ngu Nqeno inkulu ke namhla. Kwaba njalo ke ukupuma kuka Tole ebukulwini, nokungena kuka Nqeno. Kwiqadi lendlu enkulu kuzelwe u Geleba, Nkasa, no Ngcelwane ngu Nondiso (unina) um Tipakazi. U Geleba liciko elikulu kunene, elapila Iona lada lalixego. Ngoyena bekusiyiwa kuye ngamabali amadala azo zonke izinto, nokuze kubeko ukugcineka okutile nje kwemb'aliyama Xosa kwakunye neyomkondo wenkosi zenzala ka Xosa kutabatela ku Ntu, 1o namhla bati ababaliselwayo batande okwabo ngaye. Make ndibuyele ku Tole nditi—Wakutshwa ke kwapela wasiwa kumzana wase *Luhlalwini.* Igama lenkabi yawo yayi ngu Nyanto. Kokoke kutiwa nalapo u Tole akabanga nakuma bamshiya abantu abesenabo babeka kwaku Nqeno, wasala esel’elikwayi

Kwenye indlu eliqadi lako Nqeno, kuzelwe u Dunjwayo, Dlau, no Yani. U Dunjwayo wakutshwa kulondlu wakufakwa, *Emasini* ka Langa. Inkabi yalo mazwi ib’ingu Dunga. Kwatatyatwa u Dlau wakufakwa kumzi ekutiwa kuse *Luputshini.* Intombi zika Langa, ngu Sisa, Konca, no Wetuka, owendela ku Gqatyana, umpakati wakwa Ntinde, unina ka Mfama, um-Nkabane. Kwenye indlu ekwaliqadi, kuzelwe u Dali no Faku. Koko ngabonina-ngonina, noko becala nye. U Sisa ngunina ka Qwesha, inkosi yom Tembu. Unina ka Sisa ngu Mangqishe. Kwenye kwaye qadi lakulo Dlau, kuzelwe u Sonto, Ngaba, no Zana. U Sonto ngulowa kwati kwakufa u Dunjwayo kwabanjwa nguye Emnzwini apo, kuba u Nqoro unyana ka Dunjwayo ub’esemncinane. U Konca wendela kwa Mdange. Ngunina womka Rwedana. U Dali wafakwa kumzi wase *Siqabeni* (abanye bati ngu Faku owafakwa kona) sakwa Langa. Kwenye indlu eliqadi kuzelwe u Xayimpi, u dado wabo ngu Jaka, intokazi eb’inofundo. U Zana wafakwa kulo Dlau Eluputshini ukuba aye kusenga kona. Ekunene ke u Langa uzele u Magugu, Xama no Mkamanga. Igama lenkabi yalomzi yayi ngu *Qanda-wakwa Ntsimbi.*

Enye intombi ka Langa ngu Mshici, owendela ka Mboniswa into yasema Qocweni uyise bo Maboza no Mancapa.

*Onyana baka Langa.*

Tole, Xama, Mkamanga, Ngaba, Nqeno, Dunjwayo, Sonto, Geleba, Nkasa, Ngcelwane, Magugu, Faku, Dali, Dlau, Yani, Zana, Xayimpi esibaqondayo.

*Intombi*.

Sisa, Jaka, Konca, Wetuka, Mshici, nezinye. •

INZALA KA NQENO.

U Nqeno uzele kwindlu yake enkulu u Mali no Qazo intombi zombini kwapela. Igama Ionina wazo ngu Nontshungu. U Nqeno ube neshweshwe abelitanda kunene, unina ka Matyo. Elishweshwe lahliwa sisifo lise ngumdle- zana ngo Matyo lowo, labuba. Lusele olusana, ibe yinkohla ukuba luyakutiwanina. Inxenye yamapakati ibone ukuti— “Olusana maluncwatywe luhleli kunye nonina.” Ute u Nqeno—“Lityala lonto, singafa ngu Rarabe, umzi angawuci- ta eke wayiva lonto?’ Kuyakutiwani ke, avakal’esitsho amapakati? Ute u Nqeno ukupendula—“Bizani bonke abafazi bam (amakosikazi) beze apa, sitete nabo ngolusana lushiywe ngu nina.

Befikile abafazi abo, ubekise kubo bonke (u Nqeno) wati— Makosikazi, nalu usana lungena nina. Makubek’ olutabatayo kuni apa, aluzale, lube ngumntwana wake kanye. Ivel’ apo inkosikazi enkulu u Nontshungu yaluti *hlasi* yati—“Mna

ndiyalutabata olusana, ukuba ndiluzale, lube ngumnakwabo bo Mali no Qazo, kuba mna andizali.” Wakula kelomntwana, wade waba ngumfana. Wati mhla wenzakala (wafa,) kumhla kwatinjwa inkomo zika Nqeno ngumkosi wa Belungu, oweza nomkondo kwelo tanga lika Nqeno belingase Ngqakayi lihlala no Matye lowo. Wati lomkosi wakufika etanga apo, wapuma u Matye ukukangela int'ongaba ufuna yona, watiwa *qwaka* ngembumbulu kwalapo zatinjwa nezo nkomo zika Nqeno zonke. Kuseloko a Belungu bengafumananga noko inye, kuba zite intwana zasema Mbalwini, zayihlaba kunene imikosi, yati enye yatsho umkosi kunene kulammango. Sake zati inkomo (kuba zinenkabi kakulu) zapala kwalapo, zatsho kwasipula netole ukusinga kulondawo itshoyo. Babe ngaxesha ngama hashe (a Belungu) bangatini abanceda nento le, kwasukekwapela amahashe abo, bade bazincama kwapela. Kwaba njalo ke ukububa kuka Matye unyana wo Nontshungu, kwasala kukwaze kulondlu inkulu. U Mali, wendela ku Pato, inkosi enkulu yama Gqunukwebe. U Qazo wendela ku Kula into yasema Nkabaneni u isikulu sakwa Ngqika.

Kwenye indlu yeqadi lendlu enkulu kuzelwe u Tsaba Doto, Stokwe no Heyi. Igama Ionina wabo ngu Nosutu. Kuteke kuba kubonakala ukuba u Nqeno uyalupala kwayekunge ko mntu uyinkosi e Botwe, wadumzela wonke kaloku umzi wasema Mbalwini, ngokuti—“ Eyona nkosi yode inyulwe ninina, u Nqeno esel’emdala nje “ Ide lenteto yavakaliswa nakuye (u Nqeno) kwabuzwa ngasese ukuba yena ngokwake angakolwa kukuba kunyulwe wupina kwaba nyana bake ngumzi. Kwaye kubonakala ukuba umzi unxamele u Doto, abanye besiti—Unomsindo kakulu. Abanye besiti—“ Aka-nanto, kuba ufuze u Langa ukuba njalo.” Abanye besiti—“ Lumkani kuba inkosi (u Nqeno) oyena nyana ikolwa nguye kubo bonke nga Stokwe.” Bate ke xa bebesebodwa—Tina okwetu siti— Wonke umzi mawuwele ku Stokwe, kuba wonke u koliwe yilonkosana, ngobuciko, ngokutoba, nangoku tanda inyaniso, pakati komntu nomntu, ubadlule abakuluwe bake ngezo- ndawo, o Tsaba no Doto. Ibiziwe ke intlanganiso, wonke umzi wanyula u Stokwe. Kwaya kubikwa ku Rarabe nakwa Gcaleka, kwafiko kwavunywa nakona. Yaba ngu Stokwe inkosi enkulu yasema Mbalwini. Ekunene kuka Nqeno kwazalwa u Maroti. Gxebe make nditi inkabi ka Nqeno ngu *Nxibililishe* yakulo Stokwe. U Maroti naye

wenzakala ematutwini ese mncinane wafa, ukuze kufakwe oweqadi lakowabo u Ngcweleshe esikundleni sake. Nakuye (u Ngcweleshe) alimanga xesha lide elox’anti lase kunene, labuyo labunga kamsinyane, alabisavuka, kude kusuke kubange nje bonke namhla ubukosi bama Xosa. Wasuke- waya esikolweni e Gwali, wagqoboka, wafela kona. Udade wabo ngu Nomyayi, owendela ema Gqwasheni kwa Mdange.

Kwenye indlu eliqadi lako Ntshungu kwazalwa u Mbono no Miyase. U Mbono wenzakala enqina, behamba nomfana ka Coko. into ka Maquqane. Kute kuba umpu upetwe ngu mfana lowo ka Coko, sake yajuba incukumiso, yabeka ku Mbono imbumbulu. Wati (u Coko) kuba bebodwa endle apo wakohlwa ukuba uyakumtinina, kuba imbumbulu yangena ehlezeni apa, akaqaukela kwasendle kodwa. Wasel’ emtwala egoduka naye, wafike wayixela ingozi ehlileyo, wanqina naye u Mbono kuba wayesapanyaza, wasindiswa umfana ka Coko