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IMBALI YAMA XOSA.

[W. K. NTSIKANA.]

IMFAZWE KA-TUTULA.

Kwati akubon’ukuba u Ndlambe umi Emnyameni, kwavakala ukuba unomfazi oyimbalasane ukuba mhle kwake, intokazi ka Mtunzana, egama, lingu Tutula. Obu buhle ke balomfazi, uto u Ngqika akubuva, wasel’emnqwenela ukuba amtabate ku Ndlambo ngokumba, ibe ngowake nangani ibingumfazi woyisekazi. Wafika wahlangana no Ntlebi ukuba asuse abantu baye kumbela u Tutula Emnyameni, waye u Ngqika oko emi e Ncwazi, waye u Ntlebi emi e Tyume ngakwa Sikutshwana. Ufike u Ntlebi wasusa amadoda amabini, u Bongwe, no Folisa, into yakwa Mdange. Ekoko ukusinga Emnyameni. Bakuba befikile, bate goxe goxe ematyolweni ngexa lape mini; balind’ ukuhlwa. Bate ngexa lokuhlwa, basondezela ekaya ; kwati kuba isiko le nkosi, bati abafazi bahlale ndawonye; isuke inyolule abemnye, Iowa iya kubalela yena, iye endlwini yake. Bate babona umntwana, bambiza, bati kuye kausibizele u Tutula. Eyile wambiza umntwana weza ; afike amrolela ebugameni, ati kuye, usibonanje sisuswe ngu Ngqika, ute masize kuba wena. Wasel’esiti kuba kutiwe capa egameni naye alivayo, wazekwa mzekweni; wasel’esiti gungqu endlwini, kulandlu ebepuma kuyo, wapuma nesi- kuni waya endlwini yake, wafika wasiti wululu isidanga senkosi ebesinxibile, wasisongela elukukweni. Ekokoke nalomadoda, bahamba ubusuku bonke, baza kuselwa bakuwela i Nxuba. Bati kwakusa bayilahla indlela, baya kuhlala entabeni, bebonisela ngasemva ukuba akungebi kuyalandwana. Bati kwakuhlwa, babuya bangena kwase ndleleni, babamba bada baza kufika naye e Tyume kwa Ntlebi. Wafika yena wamfaka entangeni engalali mntu. Wesusa (u Ntlebi) u Ngqoko, ukuba ayokuti mvi enkosini ukuba lanto iko. Waya ke, wafika okunene wemvi endlebeni, yasel’ ibamba ihashe layo ingqawane (igama lalo). Yekake! yaliti natya, Iwaluncinane utuli, ayaba salinda nepakati namhla lokuyipahla. Igalelekile, yote ngentanga ebiyolelwe ukuze yote ngayo. Ngabantu ke abo abati ukuselwa kwabo ukutya kufihlwe. Wagoduka naye ke, waya naye emzini wake. Kantike ama Ndlambe alandile, alubona ukuba unyawo luze kuwela i Nxuba ; abuya abuya. Levake ipakati lomzantsi o Nontshinga, ukuba u Ngqika utabate unina wamenza umfazi, labambelana ngalondawo lisiti ushoba ntonina u Ngqika! Labungana kunene lada lagqib’ ekutini makaye kohlwaywa. Wahlatywake, labeka ke ipakati lomzantsi; selisiti lento yenziwe ngu Mguye (umpakati omkulu,) nguyelo utakatise inkosi, maze urawulwe owake kwasentloko ; laya lamhlabela no Ndlambe. Kwaya kwaliwa kunene, wagxotwa u Mrotshoza, eka Ngqika ke leyo, yatimba eyomzantsi ino Ndlambe kwakubi. Washiyake umteto oti u Ndlambe xana kwahlukwanayo— namsukuya xana ninodwa ndingekoyo, yinkosi leyo, ninake ningabantwabamyama, wonigxota, kwahlukwanake. Uva- kele umntu kwakona zakuhamb’intsuku esiti, mayipume. Ite inxenye eno Vazi, ibiseliyintonina inkosi yohlwaywe kade nje? Zati into ezipetwe ngo Senzo, ngo Ngxokela, ngo Gege, ngo Cakana, Nomagwanya, izinongo zomzantsi, azalibekel’ andlebe izwi lo Vazi. Yapuma ngapandle kokuya kumhlabela.

U-Ndabanduna U-Gabulukula.

U- Notyelengeva.

U-Hlumis’ ameva abuyamhlabe.

U-Bash’ ose Xukashe.

U-Tambis’ amatanga ngapakati. U-Nyokubanjatiwe ngama Qeya. U-Sigenga ngamkontw’ emazibukweni. U-Soziqitsi-qitsi ukusing’ esangweni. U-Vumaza uvumaza’ imfazwe.

U Silinge ose Bunguni.

Um-Sita nganzala yadabadaba.

Uno-Ntsiba zanyati namhlan’ upuma ko Nokewana no Noyena.

U Ndlambe ke lowo. Yapuma ke, yaya yagxotwa yabulawa ngu Mrotshoza kwakubi. Yapanziswa nangani ibite ayagagamela mzi wakomkulu. Ite yaman’ ukugana izikulu zo Mrotshoza zodwa, ezinjengo—Ntlebi, Ganya, Mguye, Ncamshe, no Nteyi, izinongo ke ezo. Kumhla kwafa

U-Nodude.

U-Nxeba lagul’ endaweni yobom.

U-Kuzukutyeba nokunqina. U-Qandase.

U-Sibunu mtselu kwindindinya. U-Nongxangalatile inkabi ka Marotya. U-Ntam’ ingacilitshe ligxot’elinye. Imbabalan’ entsundwana yase Mtuqwa.

U Ngxokela, wabulawa ke yi Midange. Kute kuba ibingumfo odla ngokuya kungena kuqala, aze enzakale, kuyaliwa nje selelele pantsi yena, azasuke abuye etimbilili, wenza kwalonto, kuyaliwa nje yena selelutywantsi. Ite xana igxotwayo le yakowabo bambona selepakamisa intloko, bati nankuya u Ngxokela evusa intloko! Maze namhla nimqamle intloko, batsho ke baya bamqaml’intloko. Waselesuka u Ngqika emgodusa u Tutula emtuma umntu, laxolake emva koko. Kukuze kuhlonyelwe ezizibongo ziti ku Ngqika.

U-Qubek’embekeni nakoninakazi nako Tutula

Isilw’ esiwudl’ umzi siwukanyela Sisiti udliwa ngu Makabalekile.

Kukuze kubeko intsonkota eti—Azi ngekukakulu kuko Mguye! Kuseloko kuko Ntlebi.

UKUFIKA KUKA NYENGANA.

Wafika u Nyengana xa ase Mnyameni u Ndlambe, afike eve kuye ukuba inkos’ enkulu inganeno apa. Aselenduluka ke waye ke esel’emi e Tyume u Ngqika. Efikile, inkosi ibuze apo avela kona. Ute yena pesh’a kolwandle. Ute uze kwenza ntonina? Ati yena ndizise ilizwi lika Tixo. Kutiwe elitini na? Axele. Ususwa yinkosi yakowenu na? Ati yena hayi, lizwi lika Tixo, ati yena mabati abalivileyo base kwabanye. Wabulela u Ngqika wati—ukolisile u Tixo. Wavunyelwa ke ukuba alihambise. Kwatiwa ukuba uyatanda ukuhlala e Tyume mahlale, kodwake enze ngokutanda kwake; kwayeke kutolikwa li Bulu ebelise Maxoseni, eligama lingu Kula (efan’ukuba ibingu Klaas.) Wabuya wanduluka, weza kwesi sihlambo se Laukazi sise Debe; kwanalapo akahlala, weza Encabasa, wati nalapo akahlala, weza Emgqakwebe, (Pirie) apo wahlala kona umnyaka, wemisa nomsintsi. Kukuze abuyele Eqagqiwa (Qanqwa ngenteto yesi Qwa), ahlanganise ama Lawo ashumayeze wona; aye Amandlambe, Imidange, ama Mbalu, ama Gqunukwebe, (Nqunakweb ngesiqwa) nama Ntinde, emi Emnyameni oko, u John Tshatshu eku Nyengana ese yinkwenkwe.

IBALI LIKA REV. C. PAMLA.

[IVELA KOFUN’UKUQONDA.]

 INTSHAYELELO.

Kuko ibali elabonakala kwi *Mvo* *Zabantsundu* kwinyanga ezidluleyo. Salivuyela kunene, kuba bekumhlana livelelwe nguyena mntwana woluhlanga kube kubaliswa ngalo, ngu Mr. W. W. Gqoba elixesha lonke, esenza imbali yokucitakala kwase Mbo. Ute kwelake (u Mr. Pamla) wangena nakweseligqitywe kade ukubaliswa *Esigidimini* yade yalandwa kunene inkoliso yemikondo yokuzalana kwenkosi zama-Xosa nezakwa Zulu, kwaye amanye ama-Mfengu elunge kweka Xosa indlu ngokuzalwa, anje ngoma Zizi, Bele, Goqolo, (agama limbi lingama Mfene), zonke ke izizwana ezipantsi kwalomagama, kwakunye na Besutu nama Gubevu. Kwano ma-Ncwabe abizwa ngokuba ngama Nywabe ema-Xoseni, nabakwa Mnceta ekutiwa ngama Cete ema Xoseni. Zonke zona ezo, akuko matanda ukuba zezama-Xosa. Ke u Mr. Pamla ungene nakuleyo, wade wamisa nelizwi ate—“ Maze angapikiswa mntu kuyo lombali yake.” Amanye (ama Mfengu) alunge kwizizwe zase Mbo, anje ngama Nkumo, ama Kumalo njalo-njalo. Amanye aye yi Mfecane, anje ngama Ngwane. Oko kukuti ayehamba ecita izizwe, ezifacisa. Asisizwe ebesisodwa sisikulu, sidumile, sisoyikwa, sinamandla Amangwane la njengoko sesibalise ngako i *Sigidimi.* Ke, sasiba wobehle ayilungise msinya imbali yake u Mr. Pamla, size sikangele indawo emasizifunde kuyo ebesingazazi, nokuze sisizakale ngayo, kuba imbali yezizwe ezintsundu (yenene) ifuneka kade. Sinendawo ngoku esifun’ukutemba sisoyika ngati umnumzetu lowo akasengayo lombali, ukuba usengayo, usayihlanganisa kwakona, kuba kuleya ute kanti esiyala ngokuti maze singampikisi nje, wenzela ukuba eza kuyipikisa kwayena, kuba inendawo-ndawo ezijameleneyo.