

Yinina le mabandla akuti? Yimfazwe yani na le ingena kupela? Inewadi ka Mr. Mzimba le iyimbangi yale ngcengezeza yenteto, ndake ndayibona. Ngokuba ke ndingayi londolozanga, andina kuzikumbuza ngokuya kucapula kuyo. Bekute kodwa ndakuyilela wanga uti umbali—Ubuninzi betu abukaziqondi imfanelo zabo, namalungelo oku vota, nempato zolaulo; banga bangati babe nengqondo kwezo ndawo; bazilungiselele lawo malungelo ezondawo pambi kokuba bangene kuzo. Mna ndimnye naye kulondawo. Okanye, ukuba ebeshi—Akuko kwabantsundu ozifaneleyo ezondawo, makati ngoko apume kuzo,—ndingampikisa kwelo, kuba sobabini sisazi ukuba baninzi abantsundu abawafaneleyo lomalungelo, abawaqondayo kwa nje ngaba mhlope. Ndiba elikulu kuloncwadi ka Mr. Mzimba liti—Masizame ukuzilungiselela amalungelo etu, sizamelele pambili eyona ndawo ifunekayo ngapezu kokungena nase zivotini ngo budenge, sibe ngaba nyuli bamalungu e Palamente. Ukuba, nje ngoko kutshiwoyo, ebete tina bantsundu masiziyeke indawo zolaulo, watsho wapela, ndingampikisa ngamandla, ndizamelele ukumbonisa isiposo sake, ndilinge ukumoyisa ngamazwi oxolo.

Umhleli we *Mvo* uti—“Tina bantsundu siqelile ukupulapula izixoxo zolaulo emakaya. Siketa amazwi obuciko sigwebe mhlope.” Ewe nam ndingamvumela ngezondawo uteta inyaniso, nosukuba eposisile ngenteto kuyaziwa ukuba ukwa ngumkaya, uvelisa uluvo lwake, etetela umzi wakowabo.

Imvo nababaleli bayo bapambukile ke kulomkondo wamanyange. Kuti akuvela ongateti ngenteto ye *Mvo* enziwe umbulali, kutiwe ucenga ababandezeli, kude kuti ukuzeka amandla, kupangwe Ezibáweni Ezingewe, ngati zilucuku lokuti yana kwabantu, kutiwe—“Mfondini ka Jabavu, ndiswele imilomo, njengoko atshoyo Umculi, uzungadani; yiya kuma culo ka Dafeti 126 verse 5 and 6. Tata lom-simelele, uxátise kulomtyibilizi uwenzelwa ngumfo ka Mzimba.”—Omnye uti—“Pambili, uko owoncedisa imizamo yako, Ukozi Lomoya Opezu konke.” Mna kum ezindawo, nezinye endingazilandayo, ngati ziyimfeketo nge Lizwi eli Ngwele, nangento ezingewe. Noko ke u Mhleli we *Mvo* uzamkela angenzi nezwana elincinane lokululeka ababaleli bake. Mkulu umkosi awuhlableleyo ngokutungwa umlomo wabantsundu. Asikukutunga na oku kwenziwayo koka Mzimba? Ezindawo azenziwayo azinqini na ukuba unyanisile ukuti sibanzini abangekayiqondi indlela yolaulo.

Nam bendi ngumbaleli we *Mvo*. Sendibona nje ukuba kukwa Tung'-umlomo, ndisabela kwa ku Ma wetu *Isigidimi*, apo noko ndikubekileyo ndaposisa, ndiyakululekwa, nditetswe ngenceba ndingamenyelwa umhlalo ongenakupela. Yinina ukuba oka Mzimba abe yingoma yabagxeki kangakanana? Mandipele mua.

QITALA LAKWA NGQIKA.

King William's Town,
April 25th, 1887.

IMBALI YASE MBO.

[w. w. g.]

No. 2.

Bokumbula abalesi betu ukuba kwinyanga edluleyo, bendigalele ibinzana lokuqala lale mbali inkulu kunene, ndaye elikulu ndingayazi, ndibetwa kukuti imbali enkulu nelusizi kangaka ingabi nabani uyibalayo nakwintsapo zalo nchitakalo. Okwenjenje kucela yona kumaxego aseko. Sandidipelele mna kwandisaqala nje. Ndihlabela ingoma nje kodwa.

UKUYA KUKA TSHAKA KWA DINGISWAYO.

Kuyo lendawo ifike imbali inga hlangani kakuhle. Abanye bati u Tshaka lo ubenge nyana wandlu itile ku Senzangakona, ube nabo abona bebefanele ukungena esikundleni sake ebukosini. Kanjalo bati wati ngenxa yokutiya kuka nina u Nandi nokwake nguyise, wabalekela kwa Godongwana (Dingiswayo) kulonina, apo wafika wenziwa induna, epete ibuto layo pantsi koninalume u Dingiswayo.

Abanye bati unina ka Tshaka yintombi yase Langeni. Kodwa ke nokuba yiyipina eyona iyiyo, u Tshaka wazimela kowabo ese yintsizwa (umfana) waya kwa Dingiswayo, wafika wafunda kona ukwenziwa kwamabuto, nokulwa nezizwe, wade wabonakala ezuzo udumo olukulu kwinto yonke.

ISIKO LOKULWA KUKA DINGISWAYO.

Kutiwa ubeti xa alwa nezizwe, atimbe usapo nenkomo, bangabulawa abafazi nabantwana, ize amabuto ake eme

kwelozwe lentshaba zake azic'itileyo, aziyeke zime kwakwe lozwe lazo, zipetwe kwazinkosi zazo, noko zipantsi ko Dingiswayo. Makube eloxa yayi ngumnyaka we 1810.

UKUPISELA KWEZIZWE.

Kwakuxa zipiselayo zonke izizwe, zisika amakaka ngesibindi, zic'itana isimanga, zisenza amabuto nazo, ngokukodwa u Zwide, inkosi eb'namandla kunene kwezo bezi kulomandla. U Zwide ub'ehlala esilwa no Dingiswayo, wada wabanjwa ngokunye kusiliwa, kwade kwazihlandlo ezitile emane ebanjwa ebuya ekululwa ngu Dingiswayo, kuba oyise babo bebetandana kakulu. Amabuto ka Dingiswayo eb'ehlala kwa Zwide, kude kupele kuti tú ukudla kwelozwe. Kuko konke ukulwa kuka Dingiswayo ubesiti—“Yena ufuna ukuziqonda apo amandla ake apele kona.”

UKUBANJWA NOKUFA KUKA DINGISWAYO.

Kute ngamhla utile, wapuma u Dingiswayo namabuto ake, waye umkosi omninzi useza ngase mva, wahamba neqela pambili, kanti uyacotelwa ngu Zwide, wawuraula lomkosana, wabanjwa namhla naye u Dingiswayo. U Zwide wabukumbula ububele akade ebenzelwa ngu Dingiswayo wafuna ukumkulula naye. Ke kaloku unina u Ntombazi akakange ayelele, wati—“Ungenwe yini Zwide?”—“Ungaba udlelwe yini ke namhla, ulufumene nje utshaba lwako.” Fanukuba yayi ngumnyaka we 1818 eloxa. Woyiswa yinteto kanina u Zwide, wabulawa kwapela u Dingiswayo. Wayikupa imikosi yake yonke u Zwide, yalizalisa lonke elika Dingiswayo, ukuze ke esosizwe sakwa Mtetwa sibalekele kwa Tshaka nje. Kwasusela kulomini ukuze ama Mtetwa lá abe ngama Zulu nje, asel' ahluke ngesiduko nje kodwa sokutiwa ngama Zulu akwa Mtetwa. Pambi koku bulawa kuka Dingiswayo, ubedla ngokuti xa aya kulwa nesizwe esinamandla aye kuhlabela u Tshaka. Isizwe abedla ngokweujenjala xa aya kuso, ngama Ngwane.

AMANGWANE.

Amangwane lá, sisizwe esikulu ngalomaxa e 1819, ebesimi malunga ngasentla kancinane, kwicala lase Bungune nganen' apa. Ec'itwe ke Amangwane, ahlela ezantsi, ehamba ecita ezinye izizwe, etimba, egquqisa ade aya kufika e Natal, ade eza kufika nase Mampondweni Embolompeni. Asel'ebuya elu Sutu kwa Mshweshwe. Unyana ka Matiwane u Zikali ub'eselemi Elukwahlambeni nesizwe sake, kuba uyise wati akubuya e Mbolompeni, waya kuzinikela ku Tshaka, wafika watyatshazwa amehlo, wasel'ebulawa ngu Dingana engaseko u Tshaka.

ISIZATU SOKUBULAWA KUKA MATIWANE.

Kute emveni koku gwintwa kuka Tshaka ngu Dingana, wasikwa namhla u Matiwane, ngesizatu sokunqenwa kwake ngu Dingana, kuba ubelagcisa ekulweni, ebenqenqenile kuzo zonke inkosi zase Mbo. Ute nonyana wake akuvela, zagzugxa zonke izizwe, kuba naye ube namaci amatsha okulwa abengeko e Mbo. Ukugqityelelwa kwe nchitakalo ifezwe ngu Tshaka oyena selesuke waduma wacand'izwe, kuba ete yena kwakwela xa ebese yinduna kwa Dingiswayo, wayengakolwa yindawo yokuba kutinjwe umhlaba nosapo nenkomo nje kodwa. Yena wangenisa indawo yokuba kubulawe yonk' into, nenja, nomfazi, nomntwana, kude kututwe namasoko okusekela imbiza, kuwolwe nentutu ezi, kuqezwe namatye okusila. Yiyo ke eyona nto yabangela indlala, nokude abantu badlane, into leyo ekutiwa yahlatyelwa ngu Mndava, kwase kutelela into eninzi yezizwe, zalwa zidlana kaloku, sithi esoyisiweyo sidliwe nabantwana baso, zangena inc'uka ne zandawane, namanye amamncu, bati abafazi banenqayi nje ngamadoda, kwadliwa umhlaba, udongwe, injica, izinja, imifuno yasendle, lamnyama lonke elase Mbo.

UKULWA KUKA TSHAKA NO ZWIDE.

Kuvakala ukuba ute u Tshaka akuba sel'epete u Zulu kunye nemi Tetwa, wasel' efunza ku Zwide, yake yaman' ukuba ngamadabi nje kodwa esenendawo yokwoyika noko kuba u Zwide ube sel' enamabuto amaninzi kunaye, wake waman'emnxwala kuqala. Wamane ekupa amabuto ake, ehambe ehlasela ec'ita izizwe. Wac'ita o Macunu no Batembu abebemi emazantsi o Tukela no Mzinyati. Wazitobela izizwe embindini wase Natal, zati noko kezalinga ukumlwa zidibene, wazic'ita kwapela. Yaba sisipitipiti esinjalo kwade kwasa Emgungundlovu. Waquba njalo wada wac'ita nama Cibe Kulo lonke eloxesha ube ngekamoyisi u Zwide.

UKUQUBISANA KWABO.

Kwavakala ukuba u Zwide uyeza, wahlala sel'elungile u Tshaka, ekangele enkaweni. Wade wavela u Zwide ka Matshotyana, kwaqubisana. Kuqubisane, wagxugxiswa u Tshaka, wabonakala elishiya elo lizwe waye kulo, awaye luhlute kwezinye izizwe naye, lasala no Zwide. Walandela u Zwide, wafumana kunzima kanye ukulwa nomana ka Senza-ngakona, inkosi enamaci okulwa. Wagxotwa namhla u Zwide, waqutywa kunene egxotiswa, wasingiswa kwalapo wayevele kona, ati kaloku amabuto ake inxenze azinikela ku Tshaka, wabonakala ebasa kaloku u Tshaka kulo lonke, waba yimbambela kulo lonke elo lase Mbo. Ziteke izizwe ebezimalunga no Tukela, waziyeka u Tshaka ukuba zime kwasemihlabeni yazo, kodwa zibe pantsi kwombuso wake, ezinye wazicita ngakumbi wazitobela ezantsi kanye, ezinye ngama Kabela, ate noko agxwagxushwe ade azimfaqele ezipila ngemifuno yasendle, anamatela noko wona emhlabeni wawo, nangani sekunjani. Bekuti ngamanye amaxa, atshutshiswe kunene, ade ahambe ehlala emiqolombeni, ngamanye amaxa enziwe amakoboka ezinye izizwe ezitandwayo ngu Tshaka. Inkosi yawo yayi ngu Makedama, omnye wenkosi ezangena pantsi ko Rulumente wase Natal kwa kudala. Ama Baca nawo abe fude emi emazantsi o Tukela, acitwa kakubi ngu Tshaka.

IZIZWE EZAZINIKELA KU TSHAKA.

Ngama Ndwandwe, Mangwane, yimi Tetwa, ngama Kabeni, Baca, Mpondo, Tembu, Cunu, Cube, Amangwe, Tonga, ama Lala, ama Xamalala, Amacolosi, Abambo, Amacele, Qwabe *, nentapane yezinye izizwe.

(Isaqekiwe okwezeshu.)

* U Qeto inkosi yama Qwabe. Ngowati mhla wazikupa pantsi ko Dingana, watimba inkomo zakomkulu, ekwati zakuputunywa, kwaliwa kunene, acitwa ama Qwabe, yati inkosi yawo u Qeto was' eba sigebenga esihamba sigwinta, siqoloba izizwana abe nokuzibonelela. Bati ababalisi base Mlungwini nguye lo wabulala abelungu abango Messrs Farewell no Thackway abe bebhela e Mzinwubu kudala.

IMBALI YAMA XOSA.

[W. K. NTSIKANA.]

UMLIBO KA HLEKE.

ABALESI be *Sigidimi* bokumbula ukuba lomlibo ka Hleke sasitembise ukuba wobuye ubonakale, usalandwa ngumhlobo nomzalwana wetu u Mr. W. K. Ntsikana, wase Pirie, saza kwakona satembisa ngowakwa Ndlambe, osalandwayo ke ngumlondekaya, i Ponozi lentombi ka Myeki, u Mr. N. C. Mhala. Ke namhla yiyo ke le lombali, yifundeni niyicokise. Asikuko nokuba iyabuleleka inyameko nonyamezelo luka Mr. Ntsikana ukungakalali pezu koku kunyeliswa kungaka yintlanganiso eyayise Rini, kwaba bali bezimbali zama Xosa sezibonakele kade. Singa angepulapule lomabubuzela entetwana ezingancedi nalublanga, nantoni. Yenjenje ke ukuqala kwayo:—

U Tshiwo, u-Hleke, no Mdange ngabafo baka Ngconde. U-Tshiwo uyedwa kokwabo, u Hleke no Mdange ngabeqadi lakokwabo.

Lento igama lika Hleke lingembalasané yaluto emhlabeni, kungokuba engapumanga kowabo, abelupondo oluzimeleyo. Ute yena u Mdange wapuma wanga umka ngokuzingel'inyamakazi, iti yonk' into enevuso iye kuye kanti ke uya kupakama abelicala elitile nanamhla. Bute ke obuka Hleke bapela, kuba yena ulibele kukujola izifuba zakomkulu wayeke esityekelwe sisigu, oko kukuti ngu Tshiwo. Umzi wakwa Hleke awunamapakati, aziukozi, sewute watungelana ngobuzalwana.

Iti imbali, amacala ka Hleke ebe mane, ibiyindlu enkulu, kukunene, ilikohlo, nexiba. Indlw'enkulu izele intombi yodwa egama lingu Ntlushe; kwati ukunene kwake, kwazala u Mtyawu, inkulu, kwanabanye. Ekohlo ke kuzelwe u Mtshiza owaya watatyatwa waza kufakwa kwindlw'enkulu; ekubeni ibingenamntwana uyinkwenkwe, wayinkulu ke yomzi, wada wazeka, walobola ngenkomo zalomzi. Ute ke yena wazala u Manxa, awamshiya kulomzi, wabuya yena weza kwase kohlo, oko kukuti, kwakwicala lakowabo lika Hleke Emahobeni. U Manxa wazala u Xili, no Vazi, bengamawele. Elikulu ingu Xili, elincinane ingu Vazi. Bada bobabini bakula, bangamadoda, bazeka.

Kumfazi wokuqala u Xili, uzele u Xalata, no Nongongo; wati akupind' ukuzeke wazeka intokazi yase Mampingeni u Nokandlo, ukuze yona izale u Bini, u Kwankwa, no Tshetshe. Wati ke u Bini yena watatyatwa wasiwa kwindlw'enkulu, bati besengabantwana wafa u Xili, wabashiya nomninawe wake u Vazi basala besondiwa nguye bada bakula. Waye yena ngelake icala u Vazi, kumfazi omkulu ogama lingu Nokapa, ezele u Mambu, u Cata, no Kula. Ekunene, ngomnye umfazi ote wazala u Badulo, u Mpontsi, nabanye. Ute ke u Bini akucela, wawulelwa oka Xili; akawunikwa owase Mbonjeni. awaye kuwo u Vazi, lomzi wase Mbonjeni ngoka Nquku, intw'enkulu ka Mtshiza, eyayingazalanga, yafa ingenamtana, inawo kodwa amankazana ewazeleyo. Tshu! u Bini ngamhla utile, wacel' inqoma kuyisekazi, esiti uyalamba, wamlandulela omnye. Lwaqiwuk' udiw' apo ke! waseleya kumangala komkulu ku Ngqika, emi yena e Xukwane oko. Uye wati u Vazi lomzi wase Mbonjeni wawunikwa ngumkuluwe wake. Liti ipakati wawunikwa eyè pina? Ute yena kwatiwa makawugcine. Kutiwe maze beze namanqina. Ute ke yena weza nodade bake; abate bakufika bati abayazi lonto bona, babeye kubon' umzi. Wasel'egwetywa ngu Ngqika esiti, makazikupe ezo nkomo zonke. Amagxamesi ase Mbonjeni ebemaninzi ka Nquku into ka Mtshiza, uwodwa lo wase Mbonjeni, ngowa kulo Ntsundwane, ngowase Rosheni ngowakulo Teke; kwatshiwo ke kwatiwa makusale owase Mwangwini, usale awaluse kwa umntu wawo u Bini. Kwahlalwa ke yapela nalonto, konwatyelwana. Wamema ipulo u Vazi, lapuma ke, labulala into zonke, lati libuyile ke zabutwa izintsu ezo yazikupa ke impi ka Bini. Ute ke u Gwabela obebulele indlovu, walusa upondo komkulu ku Ngqika; wasala nolunye, wemisimo u Vazi ukubiza olo luseleyo waye umntu lowo elunge ku Bini. Ute ngenye imini watuma umntu u Vazi ukuba aye kutabata upondo. Ubutiwe ngu Bini umntu lowo, kwada kwahlulwa ngu nina, wasel' emka ke lo mntu. Uyemka ayakutshwa amakaka, yaselibeka ukukumbula ku Vazi ekaya. Ibonile eka Vazi ipumile; amabandla ake, em'entla komzi ukukwelel'usapo. Idibene entla komz'apo ihlabe ngolokunene into ka Xili kwasala amadoda amabini kweka Vazi, yamemelela xana ibuyayo kuba idilele.

Wancama ngoku u Vazi, kwati emva koko kwafika intw'enkulu yecesika, ekwati kwafa o Bini umka Kwankwa, o-nina bo-Kwankwa, lafa ipakati kwati bole kwatiwa ke sisimangala esaya satengwa ngu-Vazi e Batenjini, warola imazi' enetole. Kwasinda u-Kwankwa no-Tshetshe abaninawe bo-Bini. U-Bini uzele u-Nomaheya, u-Jwara no-Tiyeka. U-Jwara wemka kowabo ese ngumntwana, akufa uyise, wasiwa kulonina kwa Mjubi. Wemka nemazi ezimbini netokazi elikulu. Enye imazi igama layo, ngu-Bungane, enye ngu-Notshe. Wakulela kulonina apo, wade waluka, awbasa ku-Hintsa. Lafika ixesha lokuba aputunywe, ngamakowabo ama Hleke. Kwasuswa u-Tshetshe, u-Gqibeni, Umboma, Notyuluba. Ute inkomo awaye zizuze kwela zwe lakulonina wazishiya; weza nenkomo ezilishumi, wawashiya amashumi amabini; yayeke ingamanqabanqaba nokude eze kweli lakowabo lakwa-Hleke; kuba ebe nesoya etandwa. Wafika ke umzi upetwe ngu-Vazi, owati ke yena, akufika wamnikela umzi lowo. Wafika wahamba komkulu, wabusa ku-Ngqika, ngeya Malindi imfazwe, engumfana nerwala kwa-Mjubi, kulonina.

(Eseleyo yobonakala kwelizayo.)

INCWADI ZABA BALELI.

ICULO LIKA NTSIKANA.

KU-MHELELI WE-"SIGIDIMI SAMAXOSA," LOVEDALE.—Mhlekezi bendi linde ukuya ngendawo eku *Sigidimi* sika March 1887, kwipepa le 18, kwisixeko ekutiwa kuso—Iculo lika-Ntsikana. Bendiba bopendula abantu abanolwazi ngalonto kuba mna bendihleli ndisiti ndiyayiva into oteta yona lomgeca uti, "Lomzi wakonana siwubizile;" ndibe ke uteta ikomkulu lezulu, kuba sifumane salipiwa singalibizanga, kube ke kubongwa u-Tixo maxa kutshiwoyo, ongati uqonde ngokukodwa maxa uka. ngeleyo kwimigca engemva.—"Lemali enkulu na siyibizile." Kukona ndinga qondiyo kwakutiwa—"Lomzi ka Konwana siwubizile," kube kusingsiwa ku-Tixo ngento asenzeleyo. Beku ngatiwa kanye—"Lomzi ka Gaba na siwubizile," kuba u Konwana yena akabizwanga ngu-Tixo, ubizwe ngu-Ntsikana, maxa awumemayo, ngokutsho kombali lowo, ndingazi mna. Ukuba ubesitsho, ngati ubezibonga ngento ayenzileyo. Ukwenjenje ke ndishukumisa abanolwazi.

J. MASINGATA.

Regu, Middle-Drift, 14th April 1887.