

IZIQWENGE

ZEMBALL YAM XOSA

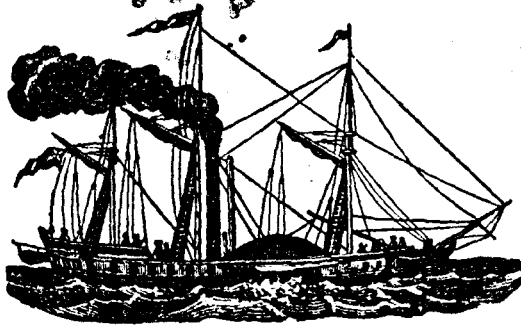
EZISHICILELWEYO,

gu-G. J. PIKE, um-Shicileli
e-BOTWE

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IZIQWENGE ZEMBALI YAMAXOSA.

EYOKUQALA INTLOKO.



Embalini kutiwa, a-Maxosa ahlukana na-Malawo abe banye abantu babusela nelizwe. a-Maxosa evela pezulu, akangele ezantsi elwanthle, ahlangana na-Malawo kona.

Sazi luzizi ukuba u-Sikomo, no-Togu unnyana wake, non-Gconde unnyana ka-Togu bebhleli bona pesheya kwe-Nciba: kodwake asinayo imbali yabo.

Imbali esiyivayo yeka-Tshiwo unnyana ka-Gconde. Wahluka yena kuyise ukupumela ponoshono kwen-Nciba, wema en-Nzahrano; eze kuzingela innyamakazi: wafika waqela, akabisabuya. [1670.]

Kwéhla ihlazo lombulo kona: abantu balala nabafazi babanye. u-Tshiwo akayitandanga lonto: wawacandela isipunzi, awabulale kona lomanginingini. Lemake elo, lalisiko abulala galo u-Tshiwo. Abévanga noko; akagobanga kandzhako yena.

Wabuya watandabuza ennye indawo yokubalala amagqwihra enz' ubnginingini. Ati angenza oko umtu, kuyiwe naye pezu kweliwa

enxityiwe; afika atotywe kona kwelowa. Wapikelana nako oko.

Kwatike emveni koko kwahla inqinú enkulu; labaléla iminyakanyaka. Baá abantu yinhlála. Bēba kunēne into zabanye: namaziimba nenkomo bacitana. Zaninzi indwaduba kwada kwapēla ukuthlo kwabo. Zapēla inkomo goku-citau kwabo. Ati obileyo angahlauliswa, zintdzhwe zonke inkomo zake. Bati inxalenyo yabantu bapuma ekaya, baba gamanyukaka. Babube bonke kwezondawo: babambalwa abanenkomo. Yati inxēnyē yakonza kwabo; inkomo zaba ku-Tshiwo yēdwa, namaziimba.

Wabēka umtēto u-Tshiwo ebantwini bake; wati, "Funani amanyukaka, nigoduke nawo, niwazise emzini wam, niwape ukutya." Kwenziwa goko okunēne; zati zonke ezondwaduba zayemzini wake; wahlahlá amagosa ukupa indwaduba ukuthla. Wazilahla inkomo ukuxēlēla abantu; wati, "Patani kume, nindigcinēle abantu bakowetu."

Liti igosa elivimbayo lincētōzwe enkosini; u-Tshiwo alibize, ulohlwaye kakulu; aliyale, ati, "Musukwendzhendzhalo." Baba baninzi ubugqwilhra obenziwayo gabantu, ele kwenkosi. Bapungulane gokubulalana, ele kwenkosi. Iti yakuva ibabute kandzhalo, ibuze emagoseni, iti, "Nindipatēle bundzhanina abantu bam? Digineleni kunēne." Yanyoluka dzhala lonkos' ebantwini bayo; gokuba abantu iyinto enkulu, yada yana invula. Latiyōba ilizwe, lanendyēho.

Wazibuta u-Tshiwo inkomo zake, wazabēla indwaduba zake zonke. Wabuya wēmake, wawkanguwo umzi. Laxola; kwalinywa amazimba. Wati u-Tshiwo, "Xouxani, nilulēko; kun-

gabiko umtu ozēka into yomnye Kwēma goko; zaqēkezēka, zanda inkomo, zabasēlēla abantu; zanga pezulu kwabo.

Emveni koko kwavēlana u-Gando no Tshiwo, gokwēnza kwake u-Gando. Ube guminci akabablonēla abantu benkulu inkos' u-Tshiwo. Sapumake isicaka esikulu, satsho ku Tshiwo ukuti, "Siyemka siya ku-Gando; wawuzēka ongawuzēkayo u-Gando wentshaba." Satabata innyama, sayifaka emanzini, sayinika u-Tshiwo; sati, "Yithla, Gwalandini." Walilake u-Tshiwo.

Emveni koko u-Tshiwo waya ebotwe; wazikupa izihlangu nendwe ukuzuma u-Gando. Wawubhala umkosi; wasabake u-Gando, nabantu bake: wakuwēl' i-Qonce, ne-Xesi, nom-Gwalana; ehamba besilwa, igxotwa eka-Tshiwo. Ayibuyanga noko kwada kwaya en-Nxuba kulandēlana. Kwasihlangu kwakusasa ezibukweni lika-Cihoshe; yakohlwa akuwēla eka-Tshiwo, imēlwe gezibuko gu-Gando. Yalihrola iqinga eka-Tshiwo. Akētwa amaxēle angacalanye, namanēne angacalanye; yawēlake kwa-Cihoshe: yapalaza gokubinza eka-Gando: yanhyatywa eka-Tshiwo kwelozibuko lika-Cihoshe. Ayigobanga noko, zada zapēla izikali zika-Gando; yagxotwake eka-Gando, yanhyatywa gakumbi yona. Wazitimba u-Tshiwo, wabuya nazo. [1683.]

Wasaba unninawe bo-Gando u-Kētshe, waya kungēna kwan-Finde: wakalalake u-Gando, wawkwēza in-Nxuba, wēma ge-Kobonqaba, walima. Watuma abantu u-Tshiwo, baya ku-Gando, besiti, "Goduka, uz' emzini wako; besivēlene gedabi, silwa getunga." Akavumanga u-Gando.

Watuma kandzhalo u-Tshiwo kwangalomazzwi. Akavumanga u-Gando.

Zemka ezozigitshimi zika-Tshiwo. Zati zakumka ahlanganisana amapakati ka-Gando, esiti, "Goduka, soba netyala." Wapendula u-Gando, wati, "Hayi, diyakuba li-Dama kude." Amkanyēza amapakati, ati, "Goduka, soba netyala." Atsho, akēta inkomo namadodana; ati, "Yihla, ugoduke; sisatya imazinba tina." Weyisēkake u-Gando, wagoduka waya ku-Tshiwo. Bemka abantu; bati, "Masibe ga-Madama." Baya kufika kwizwe elihle, elinehlaji elikulu, elinennyamakazi ezininzi. Nanumhla ababuyangake abobantu. Waya wafika kona kwabobantu u-Halimana, gexēsha likan-Tshambe: wabuya encoma ubunandi belolizwe, nesonwabo sabobantu. Sazi goko ukuba basēko abobantu.

Kwakuko izicaka zozibini zika-Tshiwo; esinye waye gu-Kwane; esinye waye gu-Gaba, izicaka ezilungileyo; zibezikulula abantu abaninzi abebebulawa gu-Tshiwo. Wati u-Tshiwo akukuv'oko, wababiza abobantu bebekululwa zezozicaka: Wati akubabona u-Tshiwo abobantu bakululweyo ekufeni, wabulela kwezozicaka zake; wati, "Nikuzēka pina nina ukwendzhendzhe? Dibendibona abantu bakowetu; nabahlangulake nina." Wabuya watsho u-Tshiwo kwezozicaka zake; wati, "Inkosi iti yakona, avēle amapakati, akululule ahlangule lonto yoniwa yinkosi: abantu yinto ekulula nayo numhlanikweni inkosi iqumbileyo." Wapēl'apoke.

Kwati gomnye umhla wabuza u-Tshiwo kumadikazana ehleli nawo entlwini yake e

Botwe; wati, "Kanēnze kulamapakati am; Gupina umpakati olungileyo eninganga yinkosi?" Apendula lomadikazana; ati, "Ehla, nkosi; kupēla, nangona emaninzi amapakati ako, mabini esinga tina anga zinkosi." Wati u-Tshiwo, "Gobaninake, baxēleni." Ati, "gu-Kwane no-Gaba." Wabuya wabuza kandzhalo gomnye umhla. Axēla kwabona. Watinqa entliziyweni yake; wati, "Dokendibuze kwabanye." Wabuza gokubuza futi ebantwini: bahlaba kwakwelo lamadikazana. Watinqa entliziyweni yake yēna. Wabuya wabuza kwakulomadikazana; abēta izizatō ezininzi ezityilekileyo. Watinqa u-Tshiwo. Waqubulisa gomnye umhla wawabuta amapakati; wati ku-Kwane, "Hamb'uye kundigcinēla abantu bam ehlelweni lako. Wakupa isigcobo sendwe, wanika u-Kwane: wazēka esinye wasinika u-Gaba; wati, "Hamb'uye kubamba ihlēlo; abuse lomahlēlo enu kuni; nitēto kunēne, nale into ezimbi." Wati kwezinye izicaka, "Nina, tētani ebuhlanti kowam umzi." Bemkake u-Kwane no-Gaba; wati, "Izenisithle isifuba sempofu, nizinkosi." Zaba zizoke okunēne; nanumhla zisezizo.

Kwati gelinye ilixa wafa u-Tshiwo. Kwāsala unnyana emnye u-Gwali, engekabiko u-Palo, eseseswini sikanina. Wawupatake u-Gwali.

Kwadunyuzēlwa pāntsi, kwatiwa "Inkosikoz, iyahlētywa," yada yazala ololusana: lwaba gu-Palo igama lalo. [1700.]



EYESIBINI INTLOKO.

Lwati lwakuzalwa ololusana lwafihlwa; alwaxelwa ebantwini ukuba inkosikazi izele inkwenkwe; ati obuzayo ukuti, "Inkosikazi izelenina?" Kutiwe, "Izel' inkazana;" wada wakula lomtwanana, engaziwa gamahlélo ukuba yinkwenkwe.

Wati akukula, kwaxelwa; laxelwa negama lake ukuba gu-Palo. Kwabikélwa isizwe sonke, kwatiwa, "Hrolani isonthlo; sonthle inkosi." Kwahlanganiswanake, kwahrolwa inkomo; kwantikélwa. Kwati emveni koko kwatiwa, "Mayaluke inkosi;" yalukake. Kwaqolwa kandzhalo, kwenziwe iwara zizizwe zonke. Yati yakupuma kwabuya kwaqolwa; yawupatake.

Watéta u-Gwali lomhla, wati, "Nampo abantu bako; uzubagcine kunéne. Nangumzi wako, ukangéle kakulu; uyinkosi akuko wumbi." Watsho u-Gwali, wapuma wahamba nxumnye. Wati kubantu bonke, "Godukani, inkosi ivelile." Kwabamandi konake: kwageobéka. Akabanganatyala u-Gwali. [1712]

Wahlala u-Palo kwasezweni likayise wada wabazala onnyana bake bobatatu. Wakuva ukubalisa kwabantu u-Palo, bati u-Gwali ubesun' ukukubulala. Wati akuv' oko, waqumba u-Palo. Wapendula um-Dange wati, "Tahru, n-Kosi; ungazékani nokutéta kwabantu." Wahlalake okunéne.

Omculo unnyana ka-Palo wemka kuyise