

I Mbongi ye Sizwe oka Mqayi: *Imvo Zabantsundu*, (15 December 1931), page 4.

## U 1931 no 1932

Ukuqoshelisa unyaka omdala nokwandulela omtsha i Mbongi ye Sizwe oka Mqayi uti:—<sup>1</sup>

“Kute ngosuku lokuqala kuyo lenyanga yokugqibela emnyakeni ka 1931, (1st Dec.) ekutiwa ngesi Xosa yeyomNga, kwavakala ilizwi elingaziwayo, nelingaqondwanga mntu, kuba lize ngendudumo. Lite kanti elolizwi livela kwa Ndikoyo kwa Menzi ko Pezu Konke lisiza ku 1931 lisiti. “Yolela ngokuba uza kufa.” Liqokele ilizwi elo lisiti,— njengoko waziyo ukuba ngokwesiko lakowenu, nina nipila inyanga ezilishumi elinambini qa, akuko nenceba netaru kuyo lonto, nokukwazisa oku senza nje imvuselelo yokuba utete nonyana wako u 1932.

Okunene ke indoda leyo inkulu u 1931 ivakele inquruleka ngesinqala esikulu, kuba ukufa asinto yake<sup>2</sup>

yamnandi naku sipina isidalwa. Ihle kodwa yazicenga yazixolisa yavakala imbiza unyana wayo u 1932 yenza esisiyalo:

“Nyana warn, uyazi wena ngokwesiko lakowetu lendalo, ukuba imini zam zokulaula ilizwe sezipelile, sekusele intsuku zimashumi matatu kupela ndigoduke, ndiwushiye nawe umsebenzi omkulu nonzima kunene wokupatela onyana baka Adam ixesha; andikushiya nalifa nyana warn, ndikushiya nomsebenzi obuhlungu wokulaula ilizwe,— lonto iyakufuna unyamezelo olukulu, kuba onyana baka Adam abafunani, bamonelene, bafuna ukulwa izolo nomhla bapalazane amagazi; ize lonto ibalelwe kuwe, inge nguwe owenza ukuba kupalale lawo magazi, abalelwe kuwe ngonanini. Unyaka nyana warn uncomeka ngokuti ube nemvula, nesivuno esihle, nakuba naleyo into ikwa nengxaki yayo; kuba onyana nabantu kokona bafuna imfazwe bakuhluta, baze babe negxeke bakubalelelwa ngamalanga; lonto benze obunye ububovubovu, nezipitipiti. Ngoko ke nyana wam uze uqine, womelele, ume njengendoda. Onyana baka Adam bayakwazi ukuyidumisa kakuhle indoda eyenze ubuhle.”

“Kuni bantu bomhlaba, indoda leyo ingu 1931 ishiye elilizwi: “Ndiyayibulela zinkosi zam, nyana baka Adam, imihlali nemivuyo enandamkela ngayo mhla ndafika; ndibulela nezenzo ezihle esite senzelana zona kwisituba esi somnyaka. Abazelwe kwesi situba solaulo lwam ndiyavuyisana nabo, ndibanqwenelela impilo entle, bangamana bangaba ngamadoda namankazana ayakuba yityuwa yomhlaba. Abo bate baxwaleka, balahlekelwa zizihlobo zabo, namakaya abo kwesisituba, ndilila kunye nabo; nabate babanjwa zizikuhlane ezinzima, bafakwa nasezi tolongweni bengena tyala ndivelana nabo.

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<sup>1</sup> Imibengo omits this introductory sentence, and depersonalises the years, substituting emnyakeni we-1931 for emnyakeni ka 1931, for example, and owe 1931 for u 1931 throughout.

<sup>2</sup> Imibengo has yakha with the same meaning.

Ndibayalezile kunyana wam u 1932 ukuba maze azikangele indwadunge ezinjalo, azame ukutotobisana nazo, njengokuba nam ndandiyaliwe ngu bawo u-1930<sup>3</sup> ukuba nditantamise kwabaxakekileyo, okunene oko ndikuzamile oko ndingafezanga nto.

“Nditsho ke lusapo luka Adam,—nani ndiyaniyaleza ukuba maze nigcinane- ndiyamyaleza kuni unyana wam u 1932, nditi maze nizame ukusebenzisana kakuhle naye, nipatane ngobubele—yena ke imini zake ziyakuba mfutshane kunezam; kuba noko nina niyakuti lusukwana lunye amfutshane<sup>4</sup> ngalo, tina kowetu usuku olunye lungangonyaka ukuxabiseka kwalo nomsebenzi walo. Ayandipelela ke amazwi kweso situba zinkosi zam!

Awu!!!

Ewe kaloku kuyavakala,—

Kuyavakal’ ukuteta kwendoda.

Isepin’ indod’ esayolelayo?

Esalubizay’ usapo lwayo?

Basepin’ onyan’ abasavumayo,

Ukuzitwal’ inzima zoyise?

Nakal’ izolo namhla nisiti,

Iminyaka mib’ ibukuqekile.

Yay’ iminyak’ ilila isiti,—

“Onyana baka Adam babukuqekile”

Zilungisen’ indlela zenu bantu;

Upel’ umona nentlewendwane,—

Lipel’iratshi nokutand’amawonga.

Ngubanin’ ozakupat’ ihlabati?

Alipate ngezandl’ ezimsulwa

Kuba zipelelw’ izikumkani

Zingenelwe ngumhlwa nempehla

Nango kamb’ ungen’ umnyaka,—

Taruni nto zakowetu!

Ncincilili!!!

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<sup>3</sup> ngu bawo u u 1930

<sup>4</sup> Imibengo substitutes qha amde for amfutshane

