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ISIGIDIMI SAMAXOSA, DECEMBER 1, 1877.

ukuba kuya kuke kuxatiswe kona. Ngapandle ke kweliya dabi sake salibika ekwavakala ukuba kufe into zika Goss zombini nama Mfengu abati abanye aba sitoba, abanye bati aba lishumi eline sihlanu, akubuyange kufunyanwe mntu kulo lonke elo- hlati noko lab'uliswa kwada kwayiwa kupu- nywa. Kwakuba njalo imikosi ka Rulume- nte yasingisa e-Mbashe apo kwafunyanwa kuko umkosi omkulu onenkomo ezininzi. Kwati kwakuqubisana kwafa Amamfengu ambalwa kwelama Ngesi icala, kuma Gcaleka alabi nakuqondwa, kodwa ke agxotwa kwatinjwa inkomo ezikumawaka asixenxe. Emva koko kwabonakala ukuba ucitakele umkosi ka Sarili abanye bati sa kwa Bomvana, abanye baya Emampondweni. Yabagxotisa ke eka Rulumeni imikosi yada yakubaweza Umtata apo yatimba inkomo abati abanye zaba kumawaka amahlanu. Kubonakala ke ngoku ukuba ama Ngesi ati sipelile esape- sheya kwe Nciba isipitipiti kuba ama Volunteer ayeye kulwa selebuyile kwasala amapolisa odwa. Kwisaziso sika Rulumeni esikwakweli pepa bobona abalesi betu ukuba onke ama Gcaleka atandayo ayavunyelwa ukuba aye kwase mhlabeni wawo, xa aya kona aya kubeka pantsi izixobo zawo aye kuzibika ku Colonel Eustace omiselwe ukuba abe yimantyi yalo mhlaba. Indawo ekubonakala iza kunikwa kwaba mhlope yekufupi ne Nciba, apo kutiwa angaza kuma kona otandayo anikwe iakile ezimakulu matatu.

U-Sarili akakadange avakale apo akona, asazi ke nokuba basaya kuncekelela uku- mfuna. Ngu Nonqane abati obaleledolweni akaseko wabulawa linxeba alifumana kwakumadabi okuqala. Kuvakala ukuba nomnye konyana baka Moni akaseko. Kutiwa ke no Botoman lo eflle nje ubulawelwe ukuba kutiwa nguye lo ubange ukuba lingapoli inxeba lika Sigcau.

Kuya buleleka ukubona singati siya pela esi sipitipiti sibi kangaka. Siyatemba ke ukuba siya kucima kube kanye, baze abantsundu bafunde ukuhlala ngoxolo nokutandana.

ISAZISO.

Ngomhla wesihlanu ku October kwaku- shunyayelwe ukuba kwaziwe ngumzi wonke okokuba u-Sarili, Inkosi yama Gcaleka, iyi- hlanganisile imikosi yayo nokokuba itimbe yabulala abantu baka Rulumente emhlabeni wake nokuba u-Sarili akayisonganga lonto ko- ko wati uyasindwa kukunqanda abantu bake ekujokeni kwi zenzo zobudlwengu nezinye ezingapandle komteto.

Kuseloko ke u-Sarili akakatobeli ku Ru- lumente, akakaliceli netaru ngeziposo zake. Imikosi ewayeyibutile yahlala ixobile, yada yatyunyuzwa, yacitwa kukutyalela pambili kwe Mikosi ka Rulumente. Kodwa

yena u-Sarili ugxotiswe wawezwa um-Bashe no Mtata. Yonke impi yake exobileyo icitacitiwe, baninzi abafileyo, makulu amanani enkomo zabo ezitinjiweyo.

Obubunzima ke bazibangela ngokusuke bapulapule imiteto ka-Sarili bangayi pula­puli eka Rulumente.

Nokoke u-Rulumente, etelekelela nje oko­kuba Zinkosi ezisemposisweni kuna bantu, uyavuma ukubaxolela bonke abebengengabo abakokeli kwizenzo zokulwa nezipata mandla abangati ke kwangoku nje bakupe izixobo zabo batobele umteto.

Kodwa bonke abasableli nezixobo zabo bayakulandelwa boblwaywe. Nalowo ukusela u-Sarili nempi yake exobileyo wobuzeka anikwe ityala lokwenza ubutshaba ngaku Rulumente.

Bekusekwazisiwe kade okokuba u-Sarili ngezenzo zake zobutsbaba ngaku Rulumente selahlukene nomhlaba awayewunikiwe nalo lonke ilungelo lokokuba akangelelwe njenge- nkosi. Ulaulo lomblaba obungo ka Sarili lunikelwe ku Colonel Eustace. Onke ke ama Gcaleka afuna ukutobela abuye, makazibike kuye apulapule imiteto yake.

Ngofefe Iuka Rulumente wobanika indawo bonke abakutobela kumtomakalalisayo u-Colonel Eustace aze abakusele ku u-Sarili, nokuba ngubanina omnye ofun’ ukuzeuza inkosi pezu kwabo.

Ngomteto we Ruluneli.

No-M’ Patiswa opakamileyo.

JOHN X. MERRIMAN, for Colonial Secretary.

IMFUNDISO ZESIPITIPITI SAPE-
SHEYA KWE NCIBA.

Esisipitipiti esilusizi kakulu sineziuto ezininzi ebesifanele ukufundisa zona kumntu wonke onendlebe zokuva, sesiya kuti ngamazwana amafutshane sikankanye inxalenye yazo.

Kubantu abantsundu, oko bebesazimele bodwa, ibiyinto yeminyaka ukuti izizwe ezi- meleneyo zimane ukutimbelana inkomo, maxa wambi kufe abantu kweso situba, ize noko lonto ingenziwa into enkulu. Bekusiti nokuba inkosi zide zakupa imikosi kwaliwa kanti lonto yonke iya kugqitywa ngenkomo ngaboyisiweyo. Bekute ke ngoko azapela imfazwe namadatyana amancinane, abati ukuwabiza abangamadoda amakulu “zinto zamagezana namanxila.” Nanamhla kuko abasati ukuteta ngesi sipitipiti sapesbeya kwe Nciba Umlungu usingene ngantonina bekungaliwa naye nje,—abati ingatiwa nina ukwenzelwa imfazwe into yamanxila. Into ke eyenziwe ngabe Lungu ibonisa kwindawo yokuqala ukuba umenzi wezipitipiti makangati eziqala abe esiti uya kufeza ngenkomo zake—ukuba uyinkosi makazi ukuba uya kucitwa. Ibonisa ukuba ama Ngesi akanakukutwala ukuhlala ekwakuhleliwe ngako ngabantsundu, koko afuna ukuba umntu opantsi kwawo ahlale ngokonwaba nokuba umelene nayipina inkosi.

Enye indawo kubonakele ngokucacileyo ukuba xa ubani esenza into embi kumntu opantsi kwe Nkosazana uya kuba lonto uyenza kwi Nkosazana. Umhlaba akuwo ama Mfengu apesheya kwe Nciba kufuneka ukuba kuqondakale mhlope ukuba asinguwo owawo ngoka Rulumeni. Inkosi yawo yi Nkosazana, zonke ezinye ngababambi msebenzi abakangelele yona njengokuba Imantyi zinjalo. Apo sikolwa ukuba aposisa kona ama Gcaleka mhla mnene kwaba kukucinga ukuti xa awela i-Gcuwa awelela emhlabeni wama Mfengu, akayi qondisisa lendawo yokuba Imfengu ayi namhlaba, akaqiqa noku­ba ukubuzelwa komntu ontsundu okumhlaba we Nkosazana kuya kuba nje ngokubuzelwa komntu wonke ongumkaya kubo.

Siya temba ke ukuba namhla ziya kubona izizwe ezisazipeteyo ezimelene no Mlungu ukuba akasayi kuvumela ukuba umda wake mawuwelwe. Ukuba bekungenjalo ngeku- nganqweneleki nganto ukuba pantsi kwake. Enye yendawo ezinkulu ezitandekayo kuye kukuba pantsi kwake kuko uxolo, engayi hluti ngamandla obukosi into yabantu bake, engavumeli nokuba mayi hlutwe zezinye inkosi. Elo lisiko lake kubo bonke nokuba bangama Xosa nokuba bangama Mfengu nokuba banga Besutu, ukuba bapetwe nguye.

Esinye isifundiso esikulu sesokuba lento Umlungu ulwa njenge roti agxotise ngokwe gwala. Xa asalwayo uzinikela umxelo wake wonke kulonto asuke kunye ngangoko angako, abe eya kupikela ukuba makabe upelile ukuze abe ugxotiwe. Sasike sakankanya ukuba akuxobanga amasoldati odwa kusuke namafama namanye amadoda ebekungabonakali ukuba akangele ukulwa. Sasitshilo nokuti nangayanga akatandabuzanga ngokurola imali yawo, nokubonisa ngendlela ezininzi ukuba bamxelo mnye. Akushukumanga abakufupi bodwa bate nabakude besukela pezulu. Sibona ngoku ukuba na-base Natal zite zakufika kubo ezindaba benza intlanganiso abanye bakupa imali abanye batembisa ukuti ukuba kuya funeka baza kuza kuncedisa nabo kwa Sarili. Ezozinto zonke zalatisa ukungena ko Mlungu ngokwe roti xa aya emfazweni, nokuba nayo uyi pata njengemisebeuzi yake yonke, ngentliziyo enomonde. Site kanjalo ukugxotisa kwake kokwe gwala yona nto bekutiwa iti mhla yaza yagxota umntu ingamyeki naxa selede wakungena kumfazi wake. Ukuba bekusilwa abantsundu bodwa ngekute kwakubaleka imikosi ka Sarili kwakutinjwa inkomo kwabuywa kwayekwa kwakangelwa kwindawo yokuba sobuya siyokupila kona nyakenye. Umlungu yena xa selesilwa uya enzele ukuze into ebibange imfazwe ingabuye ibeko. Kungeso sizatu ke ate acitwa kwa-