4

ISIGIDIMI SAMAXOSA, MARCH 1, 1875.

yika ukuti kuko nto aya kwenziwa yona, kuba kambe asinto ikoyo ukufumane inkosi ibizelwc ematyaleni. Enye indawo ubengacinga nangomkuluwa wake owabizwayo kwa Zulu kanti kwenziwa iqinga lokuba abulawe.

Enye ke indawo ateta ngayo ayikalazela kakulu luhlobo lokutetwa kwetyala lake. Lendawo yokuba litetwe ligwetywe ngokwamasiko abantsundu, kube kunjalo nje kutetwa ityala elingagwetywayo nangemiteto ya Mangesi ukuba okwenene liko akavani kakuhle nayo.

Uti ke, “ Ndite ndakuba ndizikangele kakuhle zonke indawo anikwa ityala ngazo kwabonakala kum ukuba isiposo sake kukuti akubizwa komkulu okokuqala adukise, aze okwesibini angavumi kube kanye, okwesitatu anxamele ukubaleka emke kunye nesizwe sake nenkomo zake. Esisiposo ke sibe sifanele ukohlwaywa. Noko ngati isohlwayo asifumeneyo singapezu kwetyala lake. Ndite ke ngoko kwi Nkosazana mayisincipise. Iti ke ngoko I-Nkosazana iyazisa ukuba U-Langalibalele nonyana wake bakutshwe esiqitini bafunelwe indawa kwikoloni yase Kapa bakangelwe ukuze bangabuyeli E-Natal.

Ngesizwe sama Hlubi uti akusabonakali ukuba singaba nokubuyiselwa apo sibe sikona ngapambili, akuqondakali nokuba ingaba sabuyiselwa impahla etatyatwe kuwo. Noko ke uti makuze kukangelwe ukuba kungabiko zimbandezelo zintsha zibekwa pezu kwawo, eseziko kulingwe ukuba zincitshiswe.

Ngokumalunga nesizwe sika Putili uti akaboni tyala kuso masize ke ngoko, ngangoko kunokwenzeka sibuyiselwe apo sibe sikona, nangempahla sibuyiselelwe.

Uhambisa ke ati “ Noko ndikutetileyo okundinga kuvuma ukuba ize iti inkosana engavumiyo ukuyi pulapula into etetwa komkulu, kwa Rulumente, ikutshwe ebukosini, ukuba kuya bonwa sicitwe isizwe sayo. Kodwa ke xa oko kwenziwayo makulunyukelwe ukuze isohlwayo esifumanayo singagqiti emgceni. Makohlwaywe abo ekubonakalayo ukuba banetyala.”

Uyipeta incwadi yake ngamazwi ati, “ Asikuko nokuba kuluvuyo kum ukuyiqukumbela lencwadi ngamazwi E-Nkosazana okubulela ukuba abantsundu kade nibapete kakuhle kangaka nina base Natal. Okukwanda banda ngako kubonisa ukuba ababandezelwe nokuba kuko abatini na. Akuko sizatu ke ngoko sokuba kutiwe babandezelwe abantsundu. Ewe ndingatsho ukuti impato abapetwe ngayo yeyobubele, ekude kuyekelelwe nalapo ngekuba kuyabandezelwa. ”

UzakutiwaNINA—Kusakohlakele ukuba uya kutiwa nina U-Langalibalele kuba noko Inkosazana ite makakululwe ahlale kwakule koloni, yetu- kukangelwe ukuba angabuyeli E-Natal, imiteto yalapa ayivumeli ukuba ati umntu engenguye umbanjwa abe noko engavunyelwe ukuba aye apo atanda kona. Kuvakala amare okuba ngeso sizatu uya kumelwa kukubuyela kwase Natal aye kwalusw akona. Kodwa ke akukabiko nto iqinisekileyo. Abanye bati akusabonakali ukuba unokukululwa ngoku. Kusatunyelwe incwadi kwase England yokubuza ukuba uya kutiwani na xa nge nakwaluswa apa.

 ONINAKULU BE “SIGIDIMI SAMAXOSA.”

*(Esiyitunyelweyo)*

Kalokunje yonke into iza kuqala ukufika emendweni. Yo! Au! kuti ngamanye amaxesha wakuke uwuhambise umkumbulo ude ucinge ukuti abanye abantu aba abake bayicinge lento uyicingayo, He! zinge ezako ingcinga zizodwa. Akunanto ke nokuba bako aba ngcinga zifana nezam, hleze kanti abakacingi ngayo yona le into. Hambani kasibuye ngezitende siye kulo ilinga lokuqala ekwalingwa ngalo ukwenziwa kwendaba ezishicilelweyo ngokwama Xosa.

Kwati kaloku, kuba lento ukufunda ibe ingento ikoyo kulomhlaba, kwati ke kwenziwa isishicilelo E-Gwali, kwaqalwa kuso ke ukubala incwadana zokufunda zesi Xosa, ngomnyaka we 1824, owau ngumnyaka wesihlanu emva kwe mfazwe ya Ma- linde eyayi pakati ko Ngqika, no Ndlambe uyisekazi ka Ngqika. Kuba yona yayi ngomnyaka we 1819. Kodwa ke andikafuni ukungena kwezo kaloku nje, ndobuya nditete ngemfazwe ezo ngelinye ixesha ukuba kovumeleka. Bendisate ke kwaqalwa ukushicilelwa Isixosa ngomnyaka we sihlanu emva kweya Malinde imfazwe, He! Kwati ke kumnyaka we 1837, umnyaka wokuqala emva kweka Hintsa imfazwe, okwa ngoweshumi linantatu emva kwe sishicilelo sokuqala sesi Xosa, xa ilishumi elinesibozo emva kweya Malinde, kwaqalwa ke ukulingwa ukwenza ipepa lendaba ngama Wesile. Kwatiwa ukubizwa kwalo ngu *Mshumayeli Wendaba.* Laqala ngo July 1837, lema iminyaka emine lapela ngo April 1841.

Kute emva kweminyaka emibini kwenziwa elinye ilinga, kuba kaloku E-Mangesini apa kuko ilizwi eligcinwe kunene, elo lizwi liti “ Linga kwakona, ” (Try again.) Eli ke ipepa bati ukulibiza *Sisibuto samavo.* Laqalwa ngo January 1843 lapela ngo July 1844 lagqiba umnyaka onesiqi- ngata.

Kute kwa kuse nyanga nye lifile elo, Tapu la- vela *Tkwezi* (The Morning Star) laqalela ku Au­gust 1844 laza lapela ngo December 1845 xa inyanga zintatu pambi kwe yezembe imfazwe eyabehla yaqala ke yona ngo April 1846. Yinto ke leyo eyabeta kwati *mu* into ezindaba. Lada lahamba kakulu ixesha, yati kuba lento ixesha yinto eyenza izinto ezinkulu kakulu, eti pofu isalupaza amaxego nje, ibe noko ikwazi ukwenza ntsha ezinye izinto. Kwati ke kuse njalo, wavela umnyaka we 1850, eyaqala ekupeleni kwawo eka Mlanjeni imfazwe kwenziwa ke elinye ipepa lendaba, kwatiwa ukubizwa kwalo *Sisitunywa Senyanga* (The Monthly Messenger). Elopepa ke nalo lonelwa yimfazwe lisahamba kakuhle, lagqiba inyanga ezintandatu kupela, lapela ngo December 21, 1850, zaye ke sezizintsukwana ezimbalwa pambi kokuba life ilizwe ngeka Mlanjeni. Yati ke yakufika imfazwe leyo labanga ipepa lendaba. Lafika ixesha losizi, lobubi, lembandezelo, abada baba baninzi abayililelayo iminyaka yoxole eyadlulayo, bakumbula neminyaka ezayo abangayaziyo. Kwakuya kumlungela oyimbongi, nomculi xa atshoyo ukuti—

Yanga iminyaka Ingakauleza;

Ewe ud’ufik’ umnyaka,

 Ngoku kauleza.

Yo! Lupina k’ uxolo ?

Xa zapel’ imfazwe,

Kusamel’ uxolo;

Zide ziti ezizizwe,

Zihlale ngoxolo.

Yo ! Lupina k’ uxolo ?

Ngoku konakele,

Ilizwe lifile,

Zonk’ indaba zonakele;

Ilizwe lifile.

Yo! Lupina k’ uxolo ? Kanti siyatemba,

Nangona kunjalo ;

Naz’ imini zisahamba,
Nangona kunjalo.

Yo ! Lupina k’ uxolo ?

Sulan’ inyembezi,

Lixolil’ ilizwe;

Sula mhlaba inyembezi,

Vuyani ke zizwe.

He! Lwavela k’ uxolo.

Lapela ke ixesha lemfazwe elo, kwati ngomnya- ka weshumi emva ko Mlanjeni, tapu elinye ipepa abati ukulibiza *Zindaba.* Laqalwa ke elo nga No- vember 19, 1861, enditembayo ukuba baninzi abasa zigcinileyo zonke ezo ncwadi zendaba zisa- kuba bomvana, zimbi zibe luhlazana, ati kanja- ko amagama enyanga zinike ele si Ngesi nele si Xosa.

Namhla ke sineli kutiwa ukubizwa kwalo *Sisigi- dimi Samaxosa.* Masilinqake ke bobawo, naba kuluwa, naba ninawa, ukuze kuti nokuba kufika imfazwe linga bangi. Yinto yetu elipepa—lilifa letu. Asiyiyo into yokuba umntu angati, lalivele pina Iona elipepa ? kuba liyinto ka “ Ndaba” into ka “ Situnywa Senyanga,” into ka “Kwezi,’’ into ka “ Sibuto Samavo,” into ka “ Mshumayeli Wendaba,” Yazini kanjako ukuba *U-Mshumayeli Wendaba* lowo wazalwa kunye nokuqala ukupata ubukosi kuka Victoria Inkosazana yetu epesheya, ngomnyaka we 1837, ukuxola kwalo ngeka Hintsa imfazwe. Ubudala buka “ Mshumayeli wendaba” lowo nonyaka nje amashumi matatu anesibozo.

Ukubanjwa kwesela—E-Paris ikomkulu lase Erance kube kuko I-German elingu Teschemacher elibe lisebenza kwizityebi ezikulu kulomzi, selide lazuza ukutenjwa okukulu. Lite kanti limane ukufihla imali kwade kwayiminyaka emitatu lingekaqondwa. Kute kwezi nyanga zidlulayo lomntu uliqeshileyo wati ufuna ukubona incwadi zeli German kunye nemali eselugcinweni Iwalo. Uqondile umduna ukuba namhla ndifunyenwe, waseletabata iponti ezingamawaka alishumi elinambini (£12,000) ebaleka ebusuku, engena emkombeni obusiya E-Quebec, umzi ose Canada emantla E-America. Kutunyelwe kwa oko yakuqondwa lonto ngolucingo luhamba pantsi kolwandle, Iwaya lwabika E-America, wati efika umnene lowo waba sekukudala elindelwe, waselenqakulwa esapuma emkombeni efakwa etolongweni.