Isigidimi Sama-Xosa

Ipepa Lama Xosa Lenyanga] Pambili nto Zak’wetu! [Lihlaulelwa 4s. ngonyaka kwase kuqaleni

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AMA CHINA AFIKILE!

Oluhlanga Iwase China iminyaka mininzi simana siluva ngembali, silubona emifanekisweni, sifunda ngalo ezincwadini. Namhla Iwanele kulo mhlaba, sitemba ukuba luseza. Asizi kucaza isimo salo nemikwa yalo okwangoku, kwanele ukuba siti ngabantu abanezote, oti noko wakumkangela futi uve uba nosizi. Imvato yabo yahlukile kule yetu, banxiba amatakutaku ebulukwe into ezibanzi kunene emantla, ize ipele emadolweni, ziti iziquluba zibe pandle. Intloko iyagugulwa ngoku kwama Slamsi, ati kodwa um *China* yena ashiye intshinga elupondweni Iwentloko malunga ngasemva. Woyipota ke lentshinga umniniyo ibe yinto ende, umsila ombi kunene oze kuma eziqulubeni ngasemva, afake wumbi inqunyana le lente (ribbon) ezantsi. Imikwa yalamadoda iyanconywa ukungcola kwayo; ngenxa yoku atandwa kakulu zizifo, kuba kaloku, njenge nkuni emlilweni kunjalo ukungcola nesifo.

Enye indawo ngala madoda, adume nangobusela. Siva ukuba kuko inene elitile elaka lawaqesha ukuba asebenze ehotele, kwemka zitshetshe, zifolokwe, zigxebeka, kwada kwemka nelapu eli kusulwa ngalo izitya, kutiwa *yifadukwe—* engasayibali yona imibengo yenyama namakutu ezonka.

Alapa nganina ke lamadoda? Abizwe ngubanina? Afuna ntonina?

Bayazi abalesi betu ukuba kuko isikalo esidala kumakosi elilizwe, sokuba tina midaka siyanqena ukusebenza, sibiza imali eninzi, sinotshobo asihlali ndaweninye. Bati, iti yakuba yindyebo sihlale emakaya, ati noko sesiti umlungu “ Yizapa, *ik zal jou batal my jong,”* uti umdaka, “ *Nee vat ik het banya kos bi de heis."* Ize iti yakufika indlala siti za ezweni lonke tina midaka singe sifuna umsebenzi kanti sihamba sizingela amatuba okuba igusha nenkomo zabe Lungu. Kuko isikalo esinje ke esoyikayo ukuba iko intsuntswana yenyaniso kuso. Ezi zikalazo zibange ukuba i Parliamente ivule ituba nelungelo lokuziswa kweli letu, intlanga zamazwe akude ukuba zize kuba ngabasebenzi apa. Lama China ke siteta ngawo alapa ngokumenywa, abiziwe, ada atwalwa eziswa, zikwazeziya nkumbi saka sateta ngazo nyakenye, xa sasibala “ngamatuba empumelelo.”

Kuko umfo oye wawaguqula ama China wawadiba nge- sikepe waza kufika nawo kweli. Angenelwe sisifo elwandle kwafa iqela elikulu kuwo. Ate onke apilileyo weza nawo e Cradock ukuba aze kusebenza indlela ka Loliwe, ate onke anokungapili wawashiya e Natal. Kute kwakufikwa endaweni yomsebenzi wanga umfo wase China angaliqonda inani aze kusebenzela Iona pambi kokuba ayitabate ipeki, kuba kaloku utenjiswe indaliso esesekaya, efikile apa ubonile ukuba eyase China indaliso ingapezulu kwale. Iti inkosi yabo yobanika 3s. ngemini, wati um China yena akayi kutoba atabate ipeki ngapandle kwendaliso yase China eyi 4s. 2d. ngemini. Kute ke kusabanjenwe ngale ndawo lagaleleka e Bayi iqela elalisele e Natal, laposwa ebotini yaya kulilahla ejetini lingenalo nokoko lwesonka.

Zahlala apo ezindwayi zilambileyo kwada kwahlwa, kungeko namntu onokubuza ukuba nivela pina nisiya pina, kuba kwaba ngatetwa yipina inteto kwezi zase Afrika abeva aba bantu. Kwada kwafika um Samariya wafumana walinganisa ngesandla wasisa emlonyeni wati—Hi, nifuna *nyam, nyam, nyam, rwiqi ginyi—hi?* Zatsho kunye zonke ezintutu—“ *Talah wildai, Bildai,"* ngaba ke kukutinina oko. Wemka nabo ke lom Samariya wetu waya nabo endlwini yake wabapa into etyiwayo.

Sakuva ngendlebe ngati ikaba lase zitoreni nase Bitsini lite lakuwabona lamadoda laweya kanye, ide yalipuma yona eyase Bitsini yati, “ Mawo! lemikehlekehle, ezindwa“yi zingahle zitwale nati e Bitsini? Zulu, zingafa ngaveki “nye zonke.” Kutiwa omnye ute lakuqeshwa kwesakowabo isitola kufunwa ukulingwa ukuba anganakona ukufunqula ingxowa yotiya wayitabata wayifaka elucabangeni lwe China wema ke wabonela, wamana esiti, “Pakamisa ingxo“ wa tata, zinkomo zoyihlo ezo, ububa kunjanina? ” Lati ukulahla kwalo longxowa lateta inteto engeviwanga mntu, labeta pandle—*unanamhla!*

Noko tina asinaxala ukuba luko uhlanga olungade lutshitshise imidaka emisebenzini enjengokutwala nokufunqula izinto ezinzima. Kodwa ke kuko isipo anaso lama China; imisebenzi enjengokupeka, nokusizila ingubo, nokuhlamba, nokucwela imiti, nokwaka, nokuqingqa amatye, nokusika ingubo, nokutunga—banobugcisa obukulu kuyo.

Ezindawo zibonisa ukufuneka kwekwele kuti bemi beli lizwe, ukuba sizame ukubandeza amaroba anjengokuti sizame inkutalo, nentlumo, nokunyamezela umsebenzi, siti sizuze ukutenjwa zinkosi zetu.

Indawo ebonisa ubukulu nokunqweneleka kwalento ikutenjwa ngu Mlungu wako ibonakala kakulu e Bayi Abantu abantsundu kona bakolise ngokuba nezindlu ezifanelekileyo kunabezinye indawo. Kanti ke kubo bonke abo baka izindlu ungafika ingamadoda azigxina emsebenzini, ade azuza amagama amahle ezinkosini zawo, anokuti nokuba afuna imiti, nokuba yi *zinc,* nokuba zifestile kwezinye izitola angene ngenkosi zawo ukuze azifumane nge *wholesale price,* oko kukuti ngemali epantsi kunale yeve- nkile, kanti mhlayimbi woti nongenayo immele inkosi yake.

Asitsho ukuti zonke inkosi zinganalo olu ncedo lunje, kodwa, lilungelo kumntu nokuba ufuna ukwaka ukuba abe nesigxina somsebenzi ukuze abe nokutembeka, nokuzuza uncedo nakwabanye ngamaxesha engxakeko.

Indawo zininzi abakalaza zona abe Lungu ezidolopini ezinkulu—kuko ukuti umfana alike ewungxamele kanye umsebenzi, ati akuba ewufumene agqibe inyanga zibe mbini emke nepontana ezine aye “ kupumla.” Mhlaimbi umka ngeli xesha inkosi yake iswele abantu, umka enganikanga na *notisi,* singasateti kona ngokucela ixesha. Yinto ke leyo eya kubanga ukuba ati akubuya ake adinge pambi kokuba afumane umsebenzi, ati nokuba uwutamsanqele ake abe yi *Kuli* engaziwayo negama, ekumana kusitiwa wa *Jeke,* wa *Nigger,* wa *Stick-in-the-mud,* amagama angesatyelwe *nayi futseke* ye lawo.

Asigxeki, zintanda, siyaluvela usapo Iwakowetu kwezi ndawo, sisazi kanjalo ukuba zininzi intintelo, nezixakaniso ebucakeni. Kodwa singa lungayazi kamhlope ukuba lento ubucaka asihlazo—ludumo. Ngale ndawo sinemizekelo emininzi nakwezingcwele izi Balo.

Seleko ke ama *India* nama *China,* ayeza ama *Irish,* nama *Navi* ako. Yimani kuhle nto zakowetu.