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ISIGIDIMI SAM AXOSA, NOVEMBER 2, 1885

Akuko matanda ukuba ubuninzi bama Mfengu bunxamele kwa imfazwe, ukuze afumane umhlaba kwa nenkomo, Utsho ati ke okwake yena ukolwa ukuba uninzi lwawo lwenza yonke imigudu yokuba kude kuvele oko.

Ukucasana kwama Mfengu naba Tembu kumandundu kanye kaloku nje, kanti ngabona bantu bebefuda bevana ngapambi kwale mfazwe ka Ncayecibi. Kanjako ukuba u Rulumente akayisukoli lento ayipelise kamsinyane, awohlwaye ama Mfengu la, ayakubehlo ayifolele ihlahla lemfazwe kwakona le Koloni.

Imikwana yawo iyacapukisa, ingena kunyamezeleka naxa sukuba ete xwa-xwa pakati kwezinye izizwe, yabe ke lonto ibonisa ukuba eb'efanele ukubekwa odwa apo sukuba ekona, angenziwa mxube nezinye izizwe kuba enesindandani aobu Rulumente nobu Koloni, into ke leyo efanelwe ukukangelwa ngeso elibukali ngu Rulumente. Kuba inteto yezinye izizwe iya ibonakala ngokubonakala, le iti, “ U Rulumente ufunze ngama Mfengu ukuba ahambe exaya, epanda imfazwe.”—October 7, 1885.

Lembali ilusizi kanye kuba tu nto incedayo kolu luci- twano, kunye konke kuyafana. Ukuba abantu bakowetu bafuna ukuba sisizwe, luhlanga, mabavane, azincedi nto ezo zitongana zamak'welana angasoze ancede bani kuti mzi untsundu. Kulo mbuso akusokuze kubuye kume ngalumbi uhlobo, umntu ontsundu nogama lingu mnina, wavengene ninina ku Rulumente, ufana nalo ufike izolo, imiteto minye owe Mfengu nowom-Xosa, owom-Sutu nowom-Tshaka. njalo njalo. I Lawo ne Koboka bazicingela ukuba banamalungelo ate nyi kuna we Mfengu, yaye i Mfengu ikwanjalo, icinga ukuba inelungelo elingapezu kom Xosa, njalo-njalo. Yiyo ke lento singasokuze sibe bantu, yile mikwa yobu budenge; mazipele ezincuku pakati kwetu bantsundu, ukuze sikwazi ukuvelana, ukuxasana ezintweni ezonakalisa ukonwaba kwetu, ezinje ngozivoti, zipasi, njalo-njalo. Mawupele lomoya wokuzikohlisa ngeliti, tina singaba yinto etile ku Rulumente kunabatile, ngu Nonqoto yena lowo.

Ukungqubana kwe nqanawa.—Ati amapepa ke kwa- nqubana inqanawa ezimbini ngase Ntshonalanga kwe Hartle pool, kwabuba abantu aba 17.

Ukufika kuka Rev. Dr. no Mbs. Soqa e Kapa. —Ufikile lomfo wohlanga, esiza kwa ukupata umsebenzi kayise wobufundisi, pakati kwama kowabo. Apo asingisa kona kukwindawo ekutiwa kukwa Paterson, inxowa lika Majamelana (Major Malan), pambi kokuba aye kwa Bomvana, ebamba nenkosikazi yake, ekwazinike- leyo mpela kulo msebenzi wokufundisa abantsundu beli lizwe. Kodwa pambi koko woke aye kubambela u Mr. Lundie e Ntshatshongo, andule ukuwelela kwelama Bomvana. Usel’efikile ngoku, ushumayele e Lovedale ngo 25 ku October, ngobushushu nobuciko obuxwile intliziyo zabantu.

Iqili. — Ati amapepa kuko indodana etenge impahla eninzi kunene yokwambata kwa Komani, kwa kwindlu eyagxotwa ibifudula isebenza kuyo. Kubuziwe ngu Mlungu wayo ukuba kutenina lento itenga izinxibo kangaka kanti ayisebenzi. Ite ukupendula—Kaloku oko bendisebenza imali yam ibitenga ukudla, xa ke ngoku ndingase nayo ndimelwe kukuncedwa zizihlobo zam zindixase nazo.

Ukugxotwa kwaba Tembi.—Ipepa Iakwa Komani lipete indawo yokufuduswa kwempi yase Cala, ifuduselwe kwa Qumbu, noko ingatandiyo, igqunywe ngokwa maqonyo, iti enye ixinanswe. Koko ke akukavunyelwana ncam ngayo londawo.

Umkosi, osinge kwela Mandebele.—Ati amapepa kuko umkosi wamavolontiya ohlanganiswayo, ukuya kutelela u Khame, kuba ejamelene no Lobengula Indebele. Kufuneka amawaka amabini (2000). Lizakufa ilizwe pakati kwalo madoda.

Ukuguquka kwebala elimnyama,— Liti ipepa lase Tinara kuke kwafika indaba zivela ku Mr. J. R. Rigg, wase Suffolk, eziti:—“Kuko ikoboka (negro) eliguquka ibala.” Liqale ngamabala ezandleni, kwabehle kwasusela msinya ezingalweni, kwahamba kuba njalo kuwo wonke umzimba. Bate abanye abantu bakuyibona lonto, maliye ko siyazi, kuba mayibe isisifo lento. Lasuke letshizalala Iona alayinanza nokuyinanz’oku lonteto. Ligqityelwe

sel'ilili relerele lomfo, ekubonakala ukuba uzakuti puncu kanye, atyalusele ukuba mhlope.

U Rev. J. Mackenzie.—Kuvakala ukuba lomfundisi uza kubambela kwapesheya kolwandle ngemicimbi etile, nokuba u Mrs. Mackenzie uzakuke asale kunyana wake u Dr. Mackenzie wase Kimberley.

Ukugwintana.— Kwelase Dayimane kuvakala ukuba ugwintwano lumandundu ngoku kwelo. Kufu ontsundu kwanomhlope, kuba kaloku kuhlutwana ngezo ntsintsana zizuzwavo nokuba kungenjanina indlela.

Uqwitela olunamandla.—Ati amapepa ke kwafika uqwitela olutshabalalise into eninzi e Natala. Kwenye indawo kufe ijoni, lati elinye lagilwa lupahla lwendlu, lutulwa kwangumoya. Zaninzi zona izindlu ezitulwe za- wiswa pantsi impahla zazo, Emgungundlovu, (Maritzburg), nase Victoria. Sati isitishi sika Loliwe sacitakala kanye, zati ivaranda zacitwa kanye, kwade kwasala indonga ezi zodwa. Ucingo luhambe lusapulwa, lupotwa, kuuyotulwa nemiti nengcambu zayo.

Abatabati be Sigidimi abasesemva emvuzweni, baya celwa ukuba bagqibelele ukutumela inkozwana zabo zokufikisa ekupeleni komnyaka. Ekubeni beya besongezeleka abatabati be Sigidimi, kungalunga ukuba bayenze isiko indawo yokusitumela kwasekuqaleni sonke eso sihlanu sesheleni, (5s.), sokuhlaulela umnyaka.

Enye indawo esiyazisayo yile,—Zonke incwadi ezisa- ngene kolwa dushe lwe Mvo ne Sigidimi asivumi ukuzifaka, kuba kakade ezinjalo besihleli silukuni ukuzifaka, fan’ ukuba sake safaka mbini kupela, nazo, sizishiya indawo ezazinenteto ezisileyo, eziteta ngokubeta, njalo-njalo. Siyanazisa nonke manene namanenekazi ohlanga londawo. Siyavuyiswa kubona ukuba u Mhleli we Mvo ude ekupeleni weza engqondweni ngokubekiselele kwezo ncwadi ebelenze izibuko lazo ipepa lake. Isigidimi kade silinga ukumtyililela umzalwana lowo, sabe nokumbinza ebesimbi- nza ngako kukwange zikali zake. Elo pepa bese litabate indawo ka Madlamba, lifumane lenze nje ngomtu one satutwane, linesifo sokuwa okunjalo. Sokangela kambe

Ubugqi be Simanga.—Liti ipepa eliyi European Mail —Kuko ndodana igama lingu George Massey, yase Queen Victoria, eb'isisandla kwi ofisi yo Mhluzi Matyala (Solicitor) kulomzi. Kuti ke ngomnye umhla afunyanwe elele pantsi emgangatweni walo ofisi abalela kuyo, edutylwe entloko. Kwafikwa usaquma useshushu nalompana azidubule ngawo, usalele ecaleni lake- Watwalelwa endlwini yokonga abafayo yakona, kwati kulapo kwafumaneka ukuba unembumbulu ebucotsheni, ayipumelanga. Lite igqira elo lihlala kulondlu, okwalo aliboni temba lakuba lomfana uyakupumelela. Kwenziwa imigudu emikulu kunene yokurola ilahle elo, koko akucendanga nto.

Kute kwakuba ntsukwana—"Yini betu!" umntu u- bekiselela ekupileni avakala esitsho amagqifa liwa kohlile eyona nto angayenzayo. Kute noko sekunjalo, amagqira akakolwa ukuba angade apumelele umntu enjalo, ehleli nembumbulu ebucotsheni, ate kaloku amnyamekela kunene ekangele ukuba kode kutinina. Alinga onke amacebo anawo okutintela ukuba angafi, aye elinga nokuba akupe kwala mbumbulu, suke yayinkohla. kute iveki zakuba mbini imhlele lento lomfana, kwabonakala ukuba makakutshelwe kwezingapandle izindlu, akutshwe kweziya zabantu abanengozi. Kuvuswe kwapantsi amalinga okuyikupa lembumbulu, koko yancamisa ukunqaba kwayo, wayo umntu equbela pambili ekupileni. Sitetanje usele hamba pandle, ezitetela ezihambela, enencwadi zamagqira zokucaca kwake, kungaseko linavo lokulinga ukuyikupa la mbumbulu.