ubangelwa ngabantu ababe pakati kwabo, ababe nenkanu-  
ko embi, yada impembelelo yabo yawulahlekisa wonke umzi,  
wakumbula umzi wakwa Israeli into zase Yeputa.

Ummangaliso ukude ama Israeli abe nento azikumbula-  
yo, azinqwenelayo zelizwe lasebu kobokeni, ekubulaweni  
embandezelweni, ekucinezelweni okukulu ; enkohlakalweni  
ezonweni, ebunqoleni ubukulu.

Lento inkolo-nkolo zobunyama zingavumiyo ukupela  
kumzi wakowetu okolwayo kude kube kwinxenye efundisi-  
weyo kunganina Kuti kubangwa kukuba sinqwenela  
intlanzi, nevatala, namatswele ano Yeputa. Abafundiai boku-  
qala babafumene bebanjwe zezo nkolo abazali betu baba-  
anumayeza ilizwi lenkululeko. Kwakufa inkomo zomfo  
oyifuyileyo; kwakububa abantwana kumntu ononzala;  
kwakufika umbiko pezu kombiko wemipanga yezihlobo;  
kwakuhla isifo sentloko kwintombi nokuba ngunyana wake  
umntu: yini imbangi ? Kobonwa amatupa emfene, koti-  
wa tshe impaka, kokala ama fubesi pezu kwezindlu, koku-  
njulwa intokazi ezinamayeza ezifo zabantwana—ukamba;  
kotetwa ngengumbane, inyoka edla umbilini womntu iwu-  
gqibe; konakanwa abacazwe inwele entlafunweni; kosa  
abanye beqatshulwe emaqateni.

Babodwa abatolonyiweyo, nentombi ezisetyenzwe nga-  
mayeza ukuba zikale ngamagama otile. Ngati sikalela  
kwa kwi ntlanzi nevatala namatswele ase Yeputa. Beku-  
mnandi na oko bebegalelwa ngezapompolo abantu ebuhe-  
denini kuba kusitiwa bayatakata ? Oko bebe botshelelwa  
amatyekazi amakulu emhlana baposwe emaweni, batshoni-  
swe ezizibeni kuba bekusitiwa ngamagqwira. Xa sisa-  
gcina ezinkolo asibuyeli koko na, tina bezimini ?

AMAVO AMADALA.

Ku MHLELI WE “ SIGIDIMI.”

Nkosi—Njengoko bendite anga amavo amadala abantsu-  
udu angabalwa ashicilelwe—ndikutumela namhla imbali  
yakwa Xosa endinga zange ndiyive ikankanywa ngamanya-  
nge. Lembali ivumbululeke eziteni zencwadi ezindala ezi-  
kwindlu yezibalo zolaulo e Kapa.—Xego Dala.

Ngo May kulonyaka we 1736, iqela elikulu labazi-  
ngeli bendlovu elipetwe ngu Hermanns, into ka Hub-  
ner, landuluka apo belihleli kona labeka ngase mpuma-  
langa, lihambela kwe lakwa Xosa. Kolu gxudululu  
kwa kuko abelungu belishumi elinantatu nenqwelo, kwa-  
neqela elishushu lama-Lawo.

Lwacanda kumandla omiwe ngu *Qonaquas.* Omzi upe-  
twe ngu *Captain Babbelaan,* esingati tina ngu Tyuntyashe,  
lwadlula Lwaza kufika kumzi wenkosana yama-Xosa,  
pambi kokuba bafike koka Palo, umlauli we sama-  
Xosa isizwe. Ludlule apo, lwaza kufika kwelinye ilizwe  
elimiwe ngaba Tembu, apo bahlangana nabe Lungu abane  
benenqwelo ezintandatu bekwa pume inqina yokuya kuzi-  
ngela indlovu, behamba berweba ngemixaka. Abonakele  
lamaqela omabini edibana ehamba ndlela nye. Linduluki-  
le laya kufika kumandla abati, mayibe ngamazantsi e  
Natal, apo babona abantu ebati ukubabiza ngama “ No-  
moti ”—akutandabuzeki abo bantu mayibe yayinga Mampo-  
ndo. Apo elipulo lihlangene nabe Lungu abatatu amagama  
ango Thomas Wilier, Henry Clark, no William Belyert  
abaqekekelwa ngumkombe mzuzu, selefana naba bantu  
balapa, ngemikwa—kuba nabo bazeke izitembu, abantwana

sel’iyinkita.

Lafika latenga ngetyala ubugeqe bempabla kwaba be-Lu-  
ngu. Bayanana ngezinyiti, nobedu, nentsimbi eziluhlobo  
olutile, litembisa ukuba lozizisa ngamhla utile ezizinto.  
Lempahla bayananileyo, batsho zazala inqwelo ezilishu-  
mi. Ite inye yalayisha ubunzima obuziponti ezi rnawaka  
elinamakulu asibozo ubunzima. Lite ke lenza imigudu  
yokubuya, ukuze lihambe lizingela ekugodukeni.

Aba Belungu batatu bahlangana nabo apa, bate tup'u  
indawo yokuba bangati balipelekelele, ze babuye kwa Palo.  
Lubuye lacanda kwakwelo lama Nomoti kwanela Batembu  
bada okwenene beza kwa Palo.

Lite ipulo make kuhlalwe apa i-Cawa nokuba zimbini,  
ukuze ke zipumle inkabi. Kuyo yonke lemizi, lalipatwe  
kakuble. Lenzelwe ububele obukulu nakwa Palo apa,  
belingalindeli yimbi. Etnva kokupumla, amadoda asitoba  
kwelipulo andulukile nenqwelo ezisixenxe. Zihambe ezi-  
nqwelo usuku lwalunye zegaxa pezu komlambo otile, uzele  
kunene kwabonakala luxingile lulinde ukuwuta kwawo.  
Igama lalomlambo alixelwa. Ati nqu apa lamadoda matatu  
ab’epelekelele abuya. Ubonakele uwuta ngokuwuta umla-  
mbo.

Kute emva kwentsuku ezisibozo lihleli, kwe gqi ama- Lawo amabini (lawa babewashiye kwa Palo) ememeza nge- liti. “ Bonke abantu abasalela kwiqela labo babulewe. Ute u Hermanns Hubner,: esahleli emnyango we tente yake, abanye benqenqe ngapakati, weva esinye sezicaka sisiti kuko ububi obuzakwenziwa ngama Palo—sati siyarana kuba abantu bayampingiza. Ute u Hermanus noko si- tshoyo isicaka eso, akasiboya wapendula ngeliti u Palo ngabantu abanobuhlobo abanakude baranelwe kwezonto.

“ Kute iso ngulo wangawili, kwegqi bafo batile bequba inkabi ezisibozo, bafika baziti funda ku Hubner lowo besi- ti uzipiwa ngu Palo.

“ Kute besateta ngezinkabi omnye umfo wamosela u Hub- ner, watsho watyityimba umkonto wabonakala ewuti ru- tyu u Hubner lowo, eputuma umpu wake. Imncinitile enye esaya empini wafa kwapela—abonakele ama-Xosa esi- ti th ngamacalana onke—atsho ayingqinga le tente abulala o Fredrick Hubner, no Andries Estehuis no Gerrit van Vuuren, pambi kokuba babe nexesha lokuzihlanganisela. Bapume bacela ezitweni u Philip Constant no Anthonie Pottier. Bengekabi pi nabo babulawa. Ezo zidumbu zabo, kwafeketwa ngazo. Ati akugqiba ukuwabulala, ayitula imitwalo yezo nqwelo, azitshisa, atabata izinyiti ebezikuzo. Kwezinqwelo kwakuko neruluwa isezikasaneni,/ ezibunzi- ma buziponti ezimashumi mahlanu—azivula nqi nqi, bayi- qongqotela ndawonye loruluwa bayenza imfumba. Kute ngenxa yobushushu yatsha, yaququmba ngesitonga esi- kulu yatsho yabulala into eninzi yabo bebekufupi, inxenye yenzakala kodwa.”

Eyivile lengxelo lama-Ngesi asibozo asasindileyo wona, awela nenqwelo zawo msinya. Ate lamadoda matatu abe- wapelekelele kuba engawoyiki ama-Xosa azihlalela ngapo- notshono komlambo, wada no Louis Cloete omnye waba basalayo wacinga ukuba kulungile ukuba batembele kwa- kuwo bangasabeli kude nenqwelo ezi.

Bate besahleli njalo ngapesheya komlambo nenqwelo za­bo, tu umkosi omkulu wama Xosa uxubene namabastile.

Baqalile abanini nqwelo ukudubula, kodwa kute besadu- bule isibozo samadoda, zapela inxawa zawo, acela ezitweni azishiya inqwelo.

Ama-Xosa abasukelise intsuku ezintatu ada azakubati funda kwe lama Konakwasi (Qonoquas), ku Captain Babbe- laan ote wabanika uncedo lokubapelekelela aze kubafiki- sa e-Nxuba.

Kute endleleni, omnye walamadoda u Crestoffel Koog- reefde watyafa. Bate ke basebemshiya elugcinweni lama Qonaquas.

Ayiwele i-Nxuba sel’esixenxe, ekumbula e-Nqweba (Sun- days Biver) apo bahlangana nelinye iqela elikwalipulo lipetwe ngu Gerrit Oosthuizen no Jacob van Deventer besinga bona ngasempumalanga.

Njengokuba lamadoda sel’esixenxe ngoku site ke isine kuwo u-Daniel de Vries, Jan de Brien, Jan van Vuuren no Coenraad Scheffer sagalela kwelipulo, bate abatatu Hendrick de Vries, Henrick Scheffer, no Jan de Vries, behla ngendlela bakumbula e Kapa. Bagaleleka kona nge 10 ku July 1737, apo bafike bawa ngazo ukubika okwabahlelayo, noku shunqukela kwaba suke kunye nabo.

INCWDAI ZABA BALELI.

UMBUZO KUMA TEMPILE.

Nkosi mhibli—

Njengokuba kubonakala ukuba India Enkulu yamatempile iyakuba  
lapa nje kulonyaka uzayo ngo March, 1889, lonto Kona u-

kuyivuyela aiyivuyele sonke mpela. Kunjako, yinene ukuba “ kuxeliwo  
e Xukwane."

Andifuni kuyipazamiaa Lendlu Inkulu, ukuba ingabi lapa— Ndisa-  
suea amapela, kuba into le iya kutotwa ipiootwo siti sonke, nangabanye.  
Elokususa izigoau liti—Azike siyakutinina ukayipata lonkumanda?  
Azi tina sinezindlu na ? Kuba kanjako sibotana nenkobe namaqashu,  
aye ke lomadoda azayo \*\* ingamagoadalala e-Ti ” onke! Sozifnmana  
pina ize nam-nam, ne mfumfutu zokulola Mnye umntu esimaziyo  
ukuba yena ungaxola nokuba yintonina etyiwayo—angoxola yena no-  
kucanaba neqashu eli: lomntu ke, ngu Mongameli walontlanganiso—  
“ Unohamba bengamtandi  
Uvazidlule ; isicaka so som-Bawo.”

Mandipele, kuba bendite lenteto isaya kungxuta, ipicotwe ngamanye  
angendim—ndiposa igada kodwa mna—J. J. A.

[’Hleli nje kunjalo na mzalwana J. J. A ? Impi yase Dikeni yopu-  
mela na kodwa xa kunjalo ? Mayiqalo kwa -ngoku ke yake ingxande,  
ifune ezo mfumfum uzitetayo.—Ed. Isiyidimi

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