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ISIGIDIMI SAMAXOSA, JUNE 1, 1883.

umnyama uya kunyulelwa ukuba aye kuba lilungu elingaba noncedo  
olukulu ekupalazeni uku kanya kwimicimbi etile esazeke yayamene  
naba ntsundu. Kufumaneka ukuba apo e Parlamente kuko ubunyama  
obukulu kumalunga ngezinto ezingati bamnyama. Amadoda amhlope  
atunyelwayo ngoku asuke akufika kweliya, axabe endleleni—awavale  
imilomo lawa angase ma Kapa xa sazeke kuxoxwa ngempato yetu, ati:  
Ninokutinina ukwazi ngomntu ontsundu engeko nje apa. *Siti* abaxela  
imvo yake. Ilahlekiswe ke indimbane. Indawo yokungaziwa kwe  
zimeko zomnyama, kuma b'unga abamhlope bebodwa, yatyileka, yaxela  
ukukanya kwelanga eli, kwingqungqutela esasiyihambele, eside sicinge  
ngokuti tina ukuba obala lifipeleyo wabenga nikwanga tuba lakungena,  
ngeyaba yinqaba ukuba isebe laba mnyama lifumane imfanelo zalo  
elivuya, lisaza kuvuya ngazo, kule mibla. Isiteto esiti “ Akuko nkwal1ipandela enye,” saba nokusiqonda ngakumbi kwezo ntlanganiso isi  
ntsokoto saso. Enye indawo imvo yabablobo abase Kapa yeyokuba,  
okwangoku kuko ukungaqondi okukulu umntu omnyama pakati  
kwama pakati elo Komkulu. Uti umntu otunyelwe zezi zit'ili,—lo uti  
umgqibile umntu omnyama ngokumazi—xa acaza into ayiyo lowo  
umnyama, afike atabate iyakaykaka, alicedulule, alaneke ngobuciko ana-  
bo, ze atike nguye lowo umntu omnyama nobume bake. Atsho ebanika  
ijacu, nomkutuka wento abo base Parlamente. Yenzelwe elixigxake imiteto, ze iziswe ke kwaba ntsundu kweli cala ukuba mabayi  
lulamele bahambe ngayo. Imiteto yemipu, ama qaga, utshiso, nayipi  
nayipi eke yalugcumisa usapo Iuka Ham, yayisekwe pezu kwalemvo  
siyibalisileyo. Kantike inyaniso yeyokuba kwakuti apa bantu ba.  
mnyama ziko izinxiba-mx'aka, inkulelwane, onyana bonantsi, akwako  
amagxagxa, izib'ongobiyana, kwanjengokuba kunjalo kwa pakati kwama  
Ngesi ngokwawo. Kanti ke noko kungatiwa upambene intloko ote  
ngenx’enokuba kuko lenkunkuma ipantsi pakati kwama Ngesi ase  
South Africa makuti ukwenziwa kwemiteto nokumiswa kwezinto  
kwenzelwe yona, ize kanti nezima-mhlaba ziyakuba pantsi kweyokwe  
eyilo miteto. Kanti ke yeyona ndlela bekuqutywa ngayo kwi nkundla  
zase South Africa ngale minyaka idlulileyo malungana nati. Kuku  
nxwema lomngxuma ke, abacinga abahlobo betu ukuba ngekuko batile  
bebala letu e Parlamente. Ide lento yabanga ukuba omnyama aka-  
ngelwe njengesilo yimpi eninzi. Etunyelwe ke lowo wotunyelwa  
wobonisa ukuba imvo zetu azahlukile kwe zomlungu ; ukuba okubi  
sikutiye ngokufanayo ; okulungileyo sikubuka, sikukutaza ngokufanavo  
Lemvo siyivakalisayo asiyeyamntu mnye kupela pakati kwa bahlobo  
betu aba base Kapa; bonke esibe namatuba okuba bona—be baninzi  
—bacinga ngoluhlobo. Indawo yoku yila amaqinga okuyifeza lento  
singayingena sakuva ukuba uyintonina wona umgulo waba kowetu  
ekubeni owabahlobo unjengokuba siwuvakalisa njeke. Lomadoda  
emva koku anokutsho, afanele, “ Sinigwalele,” ngamana angalikupi  
eliti, “ Anaduda,” njengokwatetwayo ngosapo olo Iwalusezindaweni  
ze “ Tengo.”

Amatuba okuhlangana nama tshawe aquba umsebenzi wolaulo  
Iwale Koloni saba netamsanqa lokuwafumana. Loma tshawe kambe  
inteto zawo zezi jongwe kunene nguye wonke, esaziyo ukuba ingati  
sike sazivakalisa apa imvo zawo nale ndaba, ibaliselwa indlebe zontsu-  
ndu kupela iguqulelwe nasesi Ngesini. Inteto esaba nayo ke no Hon  
J. W. Sauer, umnumzana opete imicimbi yaba ntsundu, okwangoku,  
asisakuyivakalisa. Kwanele ukuba siti samtyela ngohlobo abakoliseke  
ngalo abamnyama ngokupata kwake; ukuba ukuzola ababa nako  
okowati wangena ekupateni imicimbi yabo abangabo abangakupauliyo .  
nokuba ukuba ubenokunceda nge engayinanzi inteto edlubukileyo  
yokunyelisa, nokugxekeza impato yake esoloko ipalazwa pezu kwei  
ntloko yake yinto eninzi yama Ngesi. Ukweleka koku singati sivuya  
kuba singabanga nabugwala,—ukuba uyatanda ungati zintloni—uku-  
vakalisa o kosaziyo ukuba basagula pantsi kwako abantu bakowetu.  
Indawo yokuba konke oku kwapulapulwa ngomoya oncomekayo lelo  
tshawe yasikutaza kakulu. Esingati kubantu bakowetu banokuzibeka  
intonga kumadoda lawo apete ulaulo. Xa sisenjenje ukuteta sixela  
kwane mvo yamadoda esasinawo. Ezinye izinto ezininzi nge Kapa

. esingazibalisanga apa bangahlala ngetemba abafandi be *Sigidimi* ukuba  
zomana zibonokala kwakuso, nakuba mhlaumbi kungebe kwincwad  
enjengale.

Esakubonayo, asabi nakukuncoma seso sikolo sabamnyama bati  
yi Zonnebloem, esafika sipupuma yintsapo yabantu bakowetu belase  
Batenjini. Lendawo ibange esi sip'ene asazi nokuba ibangwe kuku-  
lindela kwetu na, kuba sasisiti siyakubona iqongakazi apa lendawo  
yemfundo. Ukuba oku kulindela sasinako sadaniswa ngokukulu.  
Isibonakalo somzi ngapandle, asisiso esingabanga umhambi ancome .  
okuqutywa ngapakati akungemngeniseli imvo zekwele. Indawo leyo  
yonke ngokusingisele, ekubeni yi Koliji (College) singati tina libongokodwa. Siyinyaniso isiteto esiti “ Intaka ezintsiba ’ntle zezikudezodwa.” Ukuba asinyaniso, luyintonina usapo Iwakwa-Tato, olukuma-

shumi osixenxe, oludwalaze kulomatafa emfundo akude kunene—  
amatafa angatyebe njengala akwa kweli?

Asinakuba singayi kankanyi indawo yokuxunyiswa komntu omnya-  
ma kwelo lase Kapa. Kwelo kuya ngento oyiyo, ukucalula ibala

akwaziwa. Ingati umntu omnyama eke wafumana kulo mhlaba into  
ayifumanayo e Kaya—impato esibange isimo sake ukuba ayifanele—  
kungebuye kufunyanwe ukungavisiswana okukoyo kweli lizwe. Le-  
ndawo yabonakala ngokungashiyi ntandabuzo kona e Stellenbosch, apo  
safumana ukuba ixesha elatetwa ngu Yisaya selifikile. Unokutsho  
kufaneleke umntu ukuti e Stellenbosch iramba selidlala nomntwana,  
oko u *zwaart jong* angena ayamane ne Bulu etyalikeni. Kanti  
kwabanjalo mhla nge Sabata e Stellenbosch ngomhla we 22 ku April,  
mhla umb'ali weli bali wayeko. Akuzange kubeko ukucekisa, nokusi-  
neka.

Eli bali selilide, kanti sinje ukuyitiya kwetu into eyololiweyo, ikaka  
letu seku kukuba akuka zanga kwabako wake waya e Kapa pants  
kwezimeko zetu.

Ngokubuya sahamba ngomhlaba. Saubona lamhlaba aka aya  
kuwuhlola ama Mfengu ase Ngqushwa epantsi kwento ka Matomela.  
Lonke elozwe kwas’ e Kapa likaru linye. Elo karu limise ngapaya  
kwe Somerset East. Ama Paarl nama Wellington, ama Tulbagh  
nama Worcester, kuzise e Beaufort West, nasema Kanibo—lukuko  
lunye olungena nc'a, yibosisi kupela. Omnyama yena lingemfaneli  
kanye. Ne Graaff-Reinet sake salifikelela. Aliguqukanga kakulu  
kwinto elaliyiyo ukuligqibela kwetu ngo 1878. Savuya ukufumana  
aba Sutu benze ityalike entle, bezifumanele u Mr. S. P. Sihlali ukuba  
anonelele amalungelo abo emipefumlo. Ihambo yokusuka e Graaff-  
Reinet ukuya e Bayi, nokusuka e Bayi ukuza e Rini, nokusuka e  
Rini ukuza apa e Lovedale, ayibanga naziganeko zingasibanga ukuba  
sibale ngapezu koku.

ITITSHALA NO TYWALA.

Asinto imnandi kuti ukubala ngamahlazo abantu bakowetu. Akuko nto isonwabisayo njengokuba sintyontye amakwelo— sincoma apa, sikutaza paya, siluleka paya. Nangeli nyala libalulwa ngala magama amnyama angasentla besiyakuke sidukise ukuba utywala bekungabonakali sebufungele ukuba busihlute awona madodana sibeke kuwo intonga. “ Isifo se Titshala ” asinto yaka yaqeleka naninina, kodwa ukuba ngoku kongezelelwe utywala pezu kwaso kusingevezelisa amadolo kanye. Zizo ezike izizatu ezibanga ukuba singenzi njengomnqweno wododana, esihlala siluva lusiti : Kutenina nina bantu bamnyama ningawafihliyo amahlazo abantu bakowenu, wona ama Ngesi ewafihla nje awakowabo. Lencwadi ivela ku “ Fikizolo ” obala ese Peelton siyibekisa ko Titshala naba fundileyo, sisiti kubo mabalunxweme uselo—alumlungele umntu omnyama.

Ndincede undifakele lamazwana epepeni apo lakowetu. Kwati ngomnye umhla apa kwako intlanganiso enkulu yosapo Iwa Mawesile e Mkangiso, ke kulontlanganiso, ndati kuba bendinga yanga andabi nakwazi nto ngayo. Kodwa iziqamo zayo ndazibona zibalwe ngama gama amakulu emabunzini e Titshala ezimbini, ndafika kubalwe ukuti —“NXILA! NXILA!”—into leyo eyasuka yandapula amandla. Sakwela kuleliwe nezi Titshala kuko namanenekazana antsundu aza kukwela nawo akwa zi Titshala. Sifike enye i Titshala ilele enqweleni apa ingavumi nabani ukuba akwele, isuke iti ukuteta: mna ndilinene umfo ka R-b-sh, ndinganitenga mna nonke kunye nalo loliwe. Ivele enye i Titshala yati unyanisile, nam lo ndifunde kakulu e Scotilani, yatsho yati bayandazi nabo Sihlali, kuba lonto “ Its duble ” (azi ke oko kukutinina). Ite mna ndiyi Titshala yakwa Veldtman ndine “certificates” iziqiniselo ze “Honour” zibini. Koko ndite ndahlala ndabamba umlomo mna ndasidenge kuba nezonto ze “ certificate ” mna andizazi nokuba zinomsebenzi wokuba umntu angaqayisa ngazo; ite mna ndingu H-r-y I—. Site sakufika apo u loliwe ema kona kwangena inene lomlungu kwakulendlu yetu. Ke i Titshala ezi zona kuseloko zasela e Qonce zite qo, kuba zombini zinamaselwa azo zab nakala kaloku zipelile kunxila, zavuma, zalala kwalapa—Zihlile kwenye indawo zihlangene ne botile ifumane yalala ecaleni kwendlela yabonakala iyitata into ka R-b-sh, yayigibisela entloko, yanika uwabo akavuma. He, Sikwele sahamba uvakele u H-r-y, I—lo esiti kulo mlungu nge singesi “ what is your relation watsho wati kuti bakoyo ukusiguqulela, nditi ungumnina! Uvakele u mlungu esiti—Andikuva! Ute u R-b-sh lo, kumlingane wake apa, kungenxa yokuba umbuza izinto ze “ Geography,” yatsho inkabi yalala. Uvakele umlungu esiti hayi i singesi akusazi yeka. Ite i Titshala “ well you dont know the meaning of relation,” yatsho yati kwakona—“ Its duble.”

Taruni makowetu, yinina nqandani zapela i Titshala yi brandy lemihla, asizizo ezi zombini yinto eninzi emka nale brandy ezikolweni ihamba isenza ingxolo ezweni ipete isibanana sokuba ndifundile ixele u H-r-y lo benditeta ngaye, kanti nga maholoholo efatyi aze. Kupela amana esenza ingxolo nje ezweni eli lonke. Andifuni kulixela elona cala le Titshala ligqitiseleyo ukusela i brandy ukuba lilipina, kodwa ndiyalazi. Akwaba u Tixo angasindisa lemipefumlo isuke ekukanyeni kwi “Anniversary” yase Mkangiso yaya kweyela ebumnyameni obukulu be brandy. Udume kunene Nciba! Ndingowako u

Fikizolo.

Peelton Mission, May 21, 1883.