2

ISIGIDIMI SAMAXOSA, AUGUST 1, 1881.

bongo,” kuba bona bekolwa ukuba ukuhlutwa kwemipu libongo kodwa, akusoze kunqande mfazwe. Kwindawo enye singabeka ingxoxo eyabako pezu koku candwa komhlaba. Ukupendula ute into yokucandwa komhlaba ilungile kodwa asiyiyo ndawo ye Rulumente ukuba iyikaulezele lonto xa abantu abamnyama bengekayiqondi. Asinakuteta ngapezu koku ngo Mr. Sauer. Inteto zake zintle zona. Zizenzo ezityila abantu zibonise ngokumhlope ngapezulu, kunamazwi, ukuba zizipina ezona mvo zizezabo. Umonde yeyona nto singati sibambe yona side siqonde *izenzo zake.*

IMPAWANA.

(ZI BALWA NGU MHLELI.)

Inxenye yaba balelani betu kungati isa xunele ukuxoxa ngemipu. Singati ngu Mr. Daniso Bulube oseloko enze umcimbi omnye ngokubeta le fidyoli. Sikolwa ukuba akuseko nto ingatetwayo pezu kwale ngxoxo; eny’ into, lidlule ixesha layo; asiboni nokulunga okungaveliswa yingxoxo yayo. Incwadi esizifumana kuba balelani pezu kwale ngxoxo soti sizifake ukuba sikolisekile zizo—into esikolwa ukuba ayisokubako noko.

Njengoko sabe sitshilo kwesidlulileyo *Isigidimi,* ibeko okwenene Intlanganiso yo Titshala e Mkubiso. Ingxelo yebambiso zayo zofunyanwa kwakwelipepa lanamhla. Ukuqaleka kwento emayo, kwenza amanyatela angati ayaziziliza; kwana kule ntlanganiso kukwa njalo. Zingati bezi kwi 15 ebeziko i Titshala; mkulu, kokwetu ukubona, umsebenzi eziwenzileyo. Ingxoxo izitetela ngokwayo; eyetu inteto nge ntlanganiso le soyenza kwese nyanga ezayo.

Abafundisi abamnyama, no Titshala nabanye kwaba ntsundu abafundileyo, abalutandayo uhlanga lwabo bangaba benze into eyobanceda, ukuba bazifunele incwadi yobomi buka Rev. Tiyo Soga, ebalwe ngu Rev. J. A. Chalmers, bayifunda benga banga landela umzekelo wake. Yenziwe lonto, asitandabuzi ukuba intlanganiso ezinjengale ye Ti­tshala bezinga nyanyekelwa ngapezulu ngabo bafuna ukunyuka kohlanga. Ekuyifundeni incwadi le, bebeya kufumana umoya owaquba lomfundisi wohlanga lwetu wokuqala, ukuba enze izinto ezibange ukuba imisebenzi yake iti “nakuba efile ibe isateta.”

Kuko amagama amabini esiva sivile esetyenziswa ngendlela eposisekileyo sininzi sabamnyama abafunda ipepa letu kupela. Lamagama yi Ruluneli (Governor), no Rulumente (Government). Singati i “Ruluneli” yindoda etunyelwa pesheya ngu Mntan’ omhle ukub *izekongameli* ulaulo lwe Koloni; i “Rulumente” ngamadoda abekwe yi Parlamente ukuba *ahambise imicimbi* yolaulo, lamadoda mahlanu. Abagxeki be *Sigidimi* esiti tina ngo Judasi kukukanyana kokukanyisela uhlanga olumnyama olusapuma ebudengeni, siyazi bayakuti, ngobuso obude “Kanive okutetwa lelipepa lingena msebenzi; ngubani osidenge ngangokuba angasazi isahluko pakati kwala magama?” Tina asimele zilumko; simele imfama zakowetu ezingekakwazi ukufunda isi Ngesi; nabo bafuna uhlanga lunyukile.

Siyazi ukuba abantu bakowetu boti le kumkani yabanjwa ngama Ngesi yakwa Zulu kutiwa ngu Cetywayo asinguye; asikutsho nati ukuti nguye apa. Sine zimvo zetu nati pezu kwalo ndawo. Singati kodwa, lisiko kwintlanga ezi zasema Xoseni nezase Mbo, ukuba kuti x’into ihlele inkosi ingavakaliswa kakulu—masiti bo—ifihlwe kanye. Okukuti akabanjwanga u Cetywayo, fan’ukaba kukuhanjiswa kwe siko. Kutiwa ke u Cetywayo watumela incwadi pesheya (e England), ku Mntan’ omhle, wayitumela ngonyana (bebabini) bonyana omkulu wo Mntan’ omhle, esiti “zenindinqulele kunyokokulu ukuba enze ukuba ndikululwe. Asikokupila oku ndikuko.” Basitumela isigidimi eso abafana. Impendulo ifike ngale nyang’ ifileyo ivela ku Mpati Koloni u Lord Kimberly ukuba isicelo sika Cetywayo asinakwamkelwa. Siva ukuba upendule ngeliti u Cetywayo linye iyeza eliselimlingene pantsi kwezimeko akuze, kungeko mntu kanjako oya kumnqanda ukuba angalitabati. Lento ngati kuti ivakala kubi. U Sikukuni siva ukuba uza kubuyela elizweni lake. Ubese tolongweni e Pretoria, ese Transvaal.

U Mr. Griffith, obengose ndaweni ye Ruluneli elu Sutu, kuvakala ukuba akasakuba sahlala kona emva kokuba uxolo lwenziwe pakati ko Rulumente nabe Sutu. I *Cape Argus* ike yati ngekufakwa u Colonel Gordon, odume ngezenzo zake e China kwindawo ka Mr. Griffith. Elinye ipepa, nesivumelana nalo tina, liti indawo leyo ngeyinikeIwa ku Emile Bolland, Esq., ongu Mkangeli Zikula elu Sutu. Akuko ndoda inga gqita u Mr. Bolland ukufanela indawo yokuba Sisandla se Ruluneli, ngeli xesha elu Sutu.

Besiba imitshato yama kolwa seya puma “gqi netshoba,” ekuhambiseni izinto zemfeketo. Pakati kwezizinto siti zezemfeketo kuko lento yokuba umtshakazi asiwe emzinake sisiqu sentombi nama nkazana, ezihamba zisenzela umyeni indleko. Inene elitile lase Bayi, eligama lingu Tulumani, like lenzelwa imbeko yokuba longamele pezu koduli. Ngati ngamashumi amabini emipefumlo esayibona ipuma e Nxukwebe, ngale nyanga ifileyo isingisa ngase mpumalanga. Site sakubuza ukuba bangobanina aba kwatiwa “Luduli Iuka Tulu, wase Bayi.” Sancoma tina imbeko ayenzelweyo u Tulu.

Kwizaziso ezikwakweli lanamhla ipepa kofunyanwa isaziso senene lase Jagersfontein. Iponti ezine nokudla yimali eninzi leyo. Singaleka siti elinene u Mr. Frames kuba nguye ofuna abasebenzi—lelinye lama nene anqwenela ukunyuka kwaba ntsundu. Akuko nto iya kumnyusa umntu omnyama ngapandle kokuba atandane nomsebenzi; abambelele kuwo; angaze apumle ngapandle kokuba kube kufanele. Nalo ke icam zinto zakowetu; iponti zine ngapandle kokudla! U Mr. Frames uti abasebenzi banqabe ngenxa yemfazwe yase Lusutu kuba ngabe Sutu abebekolisa kona.

Kwinteto ezike zapambi kwe ntlanganiso yo Titshala ebise Mkubiso enye i titshala ebiko ikalazele indawo yo­kuba i Titshala zibe pantsi kolaulo lwaba fundisi yabisiti kunzima ukuba zibe pantsi kwe nkosi-mbini—u Dr. Dale no mfundisi. Njengokuba ingxelo ye ntlanganiso ibonisa, azivumanga i Titshala ukuba lendawo icukunyiswe, kuba ingengabo bonke aba fundisi abazi pete rabaxa i Ti­tshala ezipantsi kwabo. Into ebekulilwa ngayo kakulu kukuba pantsi kwe nkosi-mbini. Zonke izikolo zama Ngesi nezama Xosa zipantsi kokupatwa ngabantu ababini; ezama Ngesi zipantsi ko Dr. Dale ne *Committee,* ezama Xosa ko Dr. Dale naba fundisi.

Ibandla lase Dikeni apa eli ntsundu like lafun’ ukupitizela lakuva intsebelele zokuba umfundisi walo obekekileyo, u Rev P. J. Mzimba ngati uza kuya e Nyassa. Bonke abamaziyo u Mr. Mzimba babe lusizi ukuva ngokumka kwake. Ibe ninzi impi ebiko ngomtendeleko wale nyanga ifileyo ebonakele izamla yakuva, ku Mr. Mzimba ngokwake ukuba akasayi empakatini we Africa. Ubetanda ehambile yena, kwati ngokwala kwe ramente kwabonakala etobele pantsi kwenteto leyo yase mzini, iti, “*Vox populi, vox Dei:"* “Izwi labantu, lizwi lika Tixo.” Bayafuneka—masiti bo— liyalila elozwe lase Nyassa, lifuna aboya kulo ukuya kuquba umsebenzi ka Tixo. Mazitandaze iramente ze lifike msinya eloxesha ekoti kuvuke abe maninzi amadodana awopuma intliziyo enjengale ibingenele u Rev. Mr. Mzimba.

Hip ! Hip ! Hip ! Hure ! U Mr. David Thomas, wase East London ude wenza into entle. Njengokuba bobona abafundi betu kwicala lezaziso lomzalwana wenze eyonanto ibifuneka kwaba ntsundu abazama ukunyuka. Abake bahambe ihambo, bocinga uhlobo ahambangalo umntu omnyama, nokuba ubambe yipina indawo pakati kwabantu; akanako ukungena ezi hoteleni zama nene amhlope; yinto emelwe kuzibonela. Umbali wezi “Mpawana” ngelinye ixesha waka walala pezu kwalento kutiwa yi *kiliva* (inqwelana emlenze mnye). Awa pezu kwake amaqwa, badlula pezu. kwake ubusuku nezinto zabo — ezigqubutele nge dyasi kupela. Into eyabanga konke oku libala eli ntsundu. Waye ngenakungena e Hoteleni; waye ngalindele kungena kakade, kuba waye yazi indawo afanele ukuma kuyo. Ukuba indlu ezinjengezi enye yazo imiswa ngu Mr. D. Thomas yabiko, gewasindayo kuzo zonke ezi nxwaleko. Singavuya ukwamkela ezinye izaziso zibekiselela kwakulo mcimbi. Siyatemba abantu bakowetu bomncedisa lomfo ka Thomas, ude wacinga into enkulu kangakanana. Unga angasikeleleka. Kunjanina ukuba ezinye i Hotele zaba mnyama zime ezi ndleleni?