Isigidimi Samaxosa.

Ipepa Lamaxosa Lenyanga.

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Isigidimi Samaxosa.

IZIPATA MANDLA EZITSHA.

Enye yezinto ezenzekileyo kulenyanga ifile- yo ibe kukukutshwa ebupakatini kwamadoda abe ngamapakati amakulu e-Governor kule minyaka mine idluleyo. Intloko yawo, njengoko baziyo abafundi betu ibingu Molteno, abapantsi kwake ingu Merriman, Umkangeli Wemihlaba yakwa Bulumeni, no Stockenstrom, Umongameli Wabateteleli bakwa Bulumeni, no Brownlee, Umpatiswa Wemicimbi Yabantsundu, no White, Umgcini Mali Zakomkulu. Kute ke pakati kwalamadoka ne Governor kwako ukungavani kubangelwa ngokukodwa kukupatwa kwemikosi. Kute kwakungabonakali tuba lokuba baya kubuya bavumelane i-Governor yabakupa kulo ndawo yacela u-Mr. J. Gordon Sprigg ukuba abe sendaweni ka Mr. Moteno aze afune amanye amanye amadoda amane aya kuncedisana naye ekupateni umsebenzi ka Kulumeni. Ute ke u-Mr. Sprigg akubona ukuxakeka ezikuko izinto wayi vuma lonto. Okwenene ke namhla selenguye inkulu yale Koloni engeneno kwe Governor Namhla ke amadoda esingati angu Bulume- ni ancedisana ne Governor ukulaula le Ko­loni ami ngolu hlobo:—

Hon. J. Gordon Sprigg, Inkulu.

Hon. J. Miller, Umgcini Mali.

Hon. T. Upington, Umongameli Waba­teteleli.

Hon. J. Laing, Umkangeli Wemihlaba.

Hon. W. Ayliff, Umpatiswa Wemicimbi Yabantsundu.

Indawo axoxa zona awama ngesi amapepa ngokumalunga nalamadoda matsha kwana- madala, nezimalunga nohlobo lokupuma kwawokuqala asisayi kuzingena tina. Oyena tina bantsundu siza kwenzana into naye ngoku ngu Hon. W. Ayliff esesite umiswe esikundleni sika Mr. Brownlee. Siya kuti ke ngoko sinike umongo wamazwi ake abewabalele amadoda ase Eort Beaufort nawase Mpofu amcelayo ukuba abe lilungu le parlamente.

Uti akuba etete ngohlobo aya kuzipata ngalo kwizinto ezipakati kwale Koloni ne England, akuba etete nango kukutshwa kwamadoda abe pambi kwabo, aze kucuku-

misa izinto ezimalunga nabantsundu ebonisa ukuba eyake imizamo iya kusingisela ekutini mabapatwe njanina. Londawo uyiqala ngokuti, “ Eyona ndawo ndiza kulunga nayo yiyona ngelixesha langoku bakangele kuyo bonke, yiyona izongameleyo nezinye ngobukulu kule Koloni. Ukuba izinto ezisingisele kwabantsundu zigqityiwe baza ke abantu bazisingisa ingcingane kwimisebenzi yoku- nceda uhlanga, kuya kuba lula ukulaula. Nokutintiliza kwam ukuwutabata lomsebenzi bekusenziwa kukoyika ingozi yokunga- pumeleli, kungenziwa kukungatandi ukuyi konza i-Koloni. Yindawo ke abafanele uku­yi cingela bonke ukuba iya kutiwa nina ukufezwa kwemicimbi elunge nabantsundu ngohlobo oluya kuvelisa okulungileyo komhlope no ntsundu. Ityala lalemfazwe abayiqale ngapandle kwaso nesincinane isizatu lipezu kwabantsandu lonke, nokungayi vumi kwabo imizamo yokubaxolisa kubonisa mhloope ukuba bebesebe gqibe kwelo kucasana negunya lika Bulumeni. Ukuba bekugengenxa yempumelelo engumangaliso yemikosi yetu, nokuba bekungeko elilanga lingaka ate u-Tixo elulaulweni lwake walitumela kweli lizwe akuko matanda ngokuba ngezimbalwa izizwe ezintsundu ezipantsi kwetu engezingalwi.

“ Ityala kumhlope ukuba lelabo, ukuba isohlwayo sabo site sabanzima siya kuba sifanelekile, kungabiko onokulungelwa ku- kukalaza. Sisohlwayo esinzima sodwa esi- nokuhlaulela obububi nale lahlekelo ziziswe sisenzo sabo; sisohlwayo esinzima esiya kwenza ukuba ingabuye ibeko lento ngemini ezizayo. Zininzi izinto ezenzekayo nge­lixesha langoku ezibonisa ukuba eli lixesha elifanelekileyo lokuba abantsundu balaulwe ngokwahlukileyo kokwapambili. Ekuyenzeni lento asisayi kuyi libala into ekade kuvakala kubantu abacingayo ukuba iya funeka, eyokubanyusa abantsundu ngokubaqelisa ukusebenza nokuzinza emakaya, nokutiba amasiko asingisela emfazweni nawobudenge, nokubabonisa ukuba intsikelelo zokukanya bazamkele bazinyamekele. Ngokunga ku- ngafezeka ezondawo kuya kwenziwa amali- nga okuba abantsundu bashenxele kwindawo ze Koloni ekadezimiwe (ngabamhlope) ukuze ngokusebenza ixesha elide mhlaumbi befunda amashishini nangokubonana futi nemisebenzi yokukanya, bade batande yona ngapezu kwe- yobumnyama. Ukuqutywa kwemisebenzi ye-

sizwe kule Koloni, nokusebenza kwabantsu­ndu ixesha elide kuyo ziya kuti ezonto zenzelwe ukufeza lendawo (yokubaqelisa ukusebenza.) Kwane mfundo iya kuncedisa kwakulo ndawo. Ayikuba yiyo kodwa imfundo epakame ngakoko bekuzanyelwa kuko kule minyaka indluleyo. Iya kuba yimfundwana elula eyanela ukuba umntu anqwenele epakamileyo, eya kumtsalela ukuba ayisebenzele epakamileyo. Nokuba ke u-Rulumeni angazamela ukuba kwenzeke ntonina yokunyusa, ayi sakupumelela ukuba amakoloni akancedisi. Lento yokuvumela abeza kuma ezifama bengenamhlaba nazo zonke inkohlakalo ezihamba nayo kuya kufuneka ukuba ingakutazwa ikalinyelwe; ke amakoloni ngokufuna amasiko afanelekileyo noku- tembeka nenkutalo kwabapantsi kwawo aya kuncedisana avelane no Rulumeni kwimizamo ayenzayo yokunyusa abantu balapa. Imizamo etoba ubusela iya kuncediswa, ngokwandisa kwenani lamapolisa nokunika izohlwayo ezinzima. Lamadoda anga balauli ngoku ngamadoda anento ezingawapulukayo ngokonakala kwale Koloni, ngokoke yonke into esingisele kuyo, i-Koloni, aya kuyi kangela. Into yokuqala ke kodwa kukuba kubeko umkosi owaneleyo ukuba uyi kusele i-Koloni, ekuya kuti ngokubako kwawo kubeko ukuqina *ebantwini*, okufune- kayo ukuze elilizwe lihambele pambili.”

IMVULA.

Kule nyanga idlulayo sibe sifikelwe tina esikwezi zigama litamsanqa esikade silinxa- nelwe ngangokuba sinxanelwe ukunga ilizwe lingade lixole. Abafundi betu bokumbula ukuba sasite umhla 7 ka February umiselwe ukuze ngawo kwenziwe izicelo ku Tixo usomandla ukuba asitumele imvula noxolo apelise indlala. Okwenene ke lomi yacitelwa kulo msebenzi kwindawo ngendawo zekoleni zati izicaka zika Tixo zamcela u-Sombawo zibika zililela izono zetu ezibangele ukuba kubeko ukonakala okunje. Kute ke kwangeveki elandelayo yafika imvula kwezinye inda­wo, kwaza ukuza kungena kweye sibini kwaba sekuvakala kumacala amaninzi ukuba elemvula itamsanqa lihlile. Nakuba ke ifika ukudla kungase nakuvuka kwabanye iyakusiza kakulu kwindawo ezitile, inike itemba lokuba kobako apo abantu bangaya tenga kona. Nangapandle koko ke iza kuba lusi-