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UKUHLA KWE TAMSANQA.

Enye yezinto ezingumangaliso emilweni yomntu kukulilangazelela itamsanqa xa lise kude, aze angalinyamekeli lakufika, aqale ukulotukela lakudlula mhlaumbi engase nakulifumana. Ibonakala lonto ngendlela ezininzi kwaba ncinane nakwabakulu, ngokusingisele kwizinto zase mhlabeni nezase zulwini, ezangoku nezakwa napakade. Kaukangele umntwana olangazelela ukuya ezikolweni ezinje ngesase Nxukwebe nesase Lovedale nesase Rini. Mhlaumbi wobaxa- lisa abazali bake neziblobo, lomnqweno umtshise emini nase busuku—wumbi ade azimele,—kanti uya kuti akufika kulondawo anganyamezeli, angayi kutaleli lanto ebepeke abantu ngayo, angabuboni ubukulu nobutamsanqa bemfundo njengoko bekunjalo pambi kokufumana ituba lokuza kufika kuyo —wumbi ade afune indlela zokucapukisa abafundisi engxamele ukuba agxotwe. Epumile ke wagoduka mhlaumbi wasinga ezidolopini ukuya kufuna umsebenzi uya kumva emva komnyaka mhlaumbi iminyaka emibini nemitatu eselekala ngokuzilahlela itamsanqa elingaka! Kanti omnye selimpose limposile, uselefumene inyaniso eyayi tetwa ngabadala xa bati “usala kutyelwa wabona ngolopu.” Banjalo ke abaninzi, mhlaumbi siya kuzifu- mana ukuba kwizinto ngezinto sinjalo sonke. Nokoke londawo ayi susi kuba kungavuswana nokuba kungaboniswana xa likoyo itamsanqa babongozwe abantu elibahleleyo ukuba bangalilahli. Tina ke base Africa sihlelwe ngama tamsanqa amaninzi amakulu xesha nye. Umbuzo ngowokuba siza kuwatini na? siya kuwabulela na noku- ba siya kuwayeka ize siwalilele xa angase koyo? Bonyana nentombi zabantsundu nitini na?

Asisayi kuwalanda amatamsanqa asifikeleyo, siya kuteta ngeli linye eliyi ntloko yawo onke—Ilizwi lika Tixo. Elilizwi lobom, loxolo, lisifikele ngokuqaqamba okungumangaliso. Sakukangela ubuninzi beremente nge remente ezitumele abafundisi, sakukangela ubuninzi babafundisi ezibatu- meleyo, sakukangela imali erolwa ngama- kristu apesheya, sakubona umonde inzonde-

lelo nokuzincama okukwaba bafundisi bapakati kwetu asitsho yinina sonke ukuti “nasi isimanga.” Akupele apo ke kodwa. Nangapandle kwabafundisi kuko amadoda apesheya akoliweyo antliziyo zivutayo lutando lokunga singafumana elilizwi elizisa uxolo pakati komntu no Tixo wake, pakati kwesizwe nesinye, nomntu no mmelwane wake. Abantu abanjalo abapeli ngomnqweno wodwa, imali yabo bayi delile, babubeke pambi kwetu ubutyebi babo njongokungati sizindla mafa zabo. Bazizihlobo zetu ezibe njalo ngokuva ukuba sise bunyameni ekubandezelekeni okukulu. Ke asingewafezi amagama amadoda anjalo. Sibe ke kodwa sifanele ukulangazelela ukuwazi nokuya singayi kuwabuyisela nganto. Enye ke yamadoda anjalo, esingati ikwabapambili kwaboluhlobo silukankanyileyo—indoda egama libe lifanele kuti zizwe zintsundu ukwaziwa nangumntwana, libaliselwe izizukulwana ngentliziyo ebulelayo, umfo ontliziyo nye engesiba siyambonga ukuba sizimbongi ngu Robert Arthington wase Leeds e-England. Eminye imisebenzi yalomfo ayenzele i-Africa sesike sayi kankanya. Bokumbula abanye ukuba sake sati kuko umfo orole amawaka amahlanu (£5,000) wawatumela kubafundisi be London Missionary Society wati ufuna ukuba baye kumisa isikolo pakati e-Africa kufupi necibi le Tanganyika. Okunene namhla njengoko sasike sabalisa eso sikolo siza kuma, intsizana zakowetu ezibe zingalazi igama elidlule onke amanye amagama, igama elivula umnyango wezulu kumoni ofanele isihogo somlilo, namhla ziza kulaziswa ngpnxa yeqinga nemali yalo ka Arthington. Londawo ke esibe singayi kuza ubukulu nalomali esingayaziyo tina bantsundu ngobuninzi—amawaka amahlanu, ingengawo amakulu—ayi manelisanga. Wabuya wabona enye indawo kwakweli lase Africa ekufupi necibi le Victoria Nyanza wabetwa yinceba ngenxa yentsizana ezifela kulondawo zingamazi U- msindisi waza wakupa kwa amawaka amahlanu eponti (£5,000) wawanikela abafundisi betshatshi ukuba baye kumisa isikolo kona— namhla sibala nje sebekona kwelozwe abobafundisi. Naleyo indawo ayimanelisanga kuba ngoku utumele iwaka liponti kubafundisi be Baptist (Abapehleleli) ukuba bamise isikolo e-Congo. Ngokungapezu koko uti uya kurola £50 ngapezulu kwe waka ukuba kuke kukutshwe umntu oya kuhlola ilizwe.

Kwincwadi yake ayibale ngomhla 14 ka May 1877 eyitumela kwaba bafundisi be Baptist uti, “Bazalwana ndiyatemba ukuba lifikile ixesha ezizakuti iremente zenze imizamo engapezulu kweyapambili ukushumayela ilizwi ehlabatini. ‘Konke andinikayo u-Bawo kuya kuza kum, nozayo kum aridisayi kumlahla pandle.’ Lamazwi awateta u-Yesu kunye nalo myolelo uti *Hambani niye kulo lonke ihlabati nizivakalise indaba ezilungileyo kuyo yonke indalo,* ayakutaza. Ukuba onke amahlelo ebeya kuyenza eyawo indawo ngokuqina kokolo sibe singenza okukulu ekuhambiseni inyaniso kulo lonke ihlabati. Kuko ndawo itile yase Africa ekwakufupi nalapo seninezikolo kona, indawo ekade ndilibeke kuyo iliso lam ndilangazelela ukuba libe pezu kwayo itamsanqa le Gospel. Londawo lilizwe lase Congo—ilizwe elibubukumkani obudala, endivumayo ukuba selinako ukukanyana okuncinane nokuziqondana inyaniso zelizwi lika Tixo.”

Nokuba ke asibanga sawalanda onke amazwi alomfo sesenze ngokwaneleyo ukubonisa abalesi betu ukuba tina ma Africa sinezihlobo ezininzi esingazaziyo, esinye sazo nesikulu kuzo ngu Robert Arthington. Enye yendawo ezisivuyisayo ekuwenzeni kwake lomsebenzi olunge kangaka, kukuba engaketanga hlelo linye leremente koko eyi tumele imali yake kwabe London nabe Tshatshi na Bapehleleli, wabonisa ngalonto ukuba mnye umsebenzi walamahlelo onke. Ucita indawo esisipazamiso yokungati kuko inkosi nge nkosi, indawo ke leyo esibe sifanele ukumlandela ngayo, kungabiko ukuketana ko Mrabe nom Wesile nom Tshatshi namanye amahlelo.

Sigqiba ngelo kumbulela lomfo egameni lomntu wonke ontsundu, sibulela naku Mpi wamatamsanqa onke, esilinikwa nguye neli lokunyanyekelwa kangaka ngesingateni nabo. Ukufeza ke apo sibe sisusele kona siti bantu bakowetu intsikelelo isihlele, siya kuyi tini na?

ISIPITIPITI SAPESHEYA KWE
NCIBA.

Kule nyanga ifileyo into ebingamandla pesheya kwe Nciba ibikukugxotisa u-Sarili nemikosi yake. Into eyamangalisa abaninzi kwaba kukufumana kungeko Magcaleka kwi hlati lika Manyube, apo kwakulindeleke