Isigidimi Sama-Xosa.

Ipepa Lama Xosa

Laveki-mbini Pambili nto zak'wetu! Lihlaulelwa 10s ngonyaka kwase kuqaleni.

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Isigidimi Sama-Xosa

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UTSHISO.

Kuke, kufupi nje, kwako udatyana lokuba lamadoda matsha alaulayo akupe umyolelo wokuba mazitshiswe inyonga inkomo zabantsundu kwanjengokuba waka wako ngomnye unyaka. Sivuyiswe kunene ukuva ngomlomo ka Rulumeni ngokwake ukuba akuko myolelo unjalo awukupileyo ; oku kukuti ukuba kuko into enjalo ehanjiswayo lonto ihanjiswa ngapandle kwegunya lika Rulumeni. Abantu mabangafumane boyike akukabikonto, sobabikela sakwalama ingozi. Singase moyeni. Lamazwi siwenzayo siwaseke pezu kwenteto ezimbini—enye ingum’buzo nesalelo, enye iyimpendulo. Incwadi leyo ibalwe yindodana entsundu eti ingu “ Mfengu,” ibonakala kwi *Cape Argus* [ipepa lase Kapa] yo 16 September. Lencwadi siyingenisa njengoko injalo. Sitomalele kunene sakubona lomcimbi wotshiso, emva kokuba ubengeziwe yile ncwadi, ucaswe ngamanye amapepa endaba ase Mangesini. Uti u “ MFENGU : ”—

Nkosi,—Malungana no Laulo olubonakala luuobuvutuvutu obunje. ngokumayelana nempato yabantsundu, kuya kusoloko kade kufuneka abo banga izinto zingahamba ngolungelelwano, nabalitandayo elilizwe, benze iliso maxa onke ukuba u Laulo olo lungati ngobungxamo luposane nendlela eyona iyiyo. Kofuneka ke ngoko amapepa epapamile ukuzivelela zonke inkalo, enze izwi ngamaxa onke.

Lungaba mhlaumbi uninzi alukayazi into yokuba, abapati magunya sebenikwe imiyalelo yokuba balungise intsimbi zomtshiso, bezilungiselela ke umsebenzi ozakubehle wenziwe. Ndibalake ngobungxamo ukwazisa uluntu ukuba zisezilungiswe. Ayibanga yintwana nje encinane kwabamnyama, bakuva ngokucitakala kolaulo Iuka Scanlen, nokungena kuka Sprigg onje ngalento yokoyikisa intaka, ukukangelwa kwake ngabamnyama bonke abalapa e South Africa. Kuba ebudengeni babo bona bebesiti, ewile nje uwile u Sprigg akayi kubuya ahlangane nobukosi. Ukubuya bam’bone namhla ikwanguye sisifundo esitsha kubo ngento oluyiyo ulaulo lwasemlungwini. Nokoke ukungena kuka Sprigg elulaulweni kunento enzima okuyigungxuleyo, okungulomteto ungenasiseko we Pasi, owavela ngemihla ka William Ayliff, okucitwa kwawo namhla kube luvuyo kuyo yonke into entsundu. Ndiziva ngapandle kwentloni ndinako ukuti—ukuba u Rulumente ubeya kumana ukwenjenje epungula izinto ezininzi ezinzima ezitwaliswe ontsundu o Sprigg bebeyakude bazihlambulule emehlweni abantu abantsundu. Kodwa ke kona ukuba kuyinyaniso—njengoko ndikolwa ukuba yiyo— endikolwayo ukuba u Rulumente selenike umyalelo kubo abapete amagunya akwa Rulumente, ukuba balungiselele utshiso lwenkomo zabantsundu, ekukutike oko upulula ebuya etyakatya. Nditeta ekopeni kwentliziyo ndingati akukonto inje ngale ukuba yingcapukisa kwabamnyama. U Mr. Sprigg yena lento namhla ingenwa lulaulo luka Mr. Upington, uyazi kakuhle kuba nguye lowa wati akuba eyilinga yacaswa ngobushushu obungaka, obabanga ukuba ade ati enguye abone ukuba obona bulumko bububo kubuya umva. Kona ngokomteto wotshiso abamnyama nangoku abakabi naluxolo, ngokukodwa wati nje u Sprigg bakukalima wabuya umva, kungoku bangokunye kunento abebeyiyo ngalonyaka we 1880. Kumntu omnyama inkomo yinto enkulu, ngangokuba ucukumise zona, sowuyinyatele emsileni. Lonto ke ayibangwa kuba besiti yinkohlakalo ukutshisa isidalwa ngentsimbi eshushu kodwa, eyona nto kuba bebona ukuba olutshiso lwenkomo zabo luyawa lelinye ibakala ekuhlutweni into yabo. Benjenje bona ukuyikangela lento:—Saqala sahlutwa intonga, ukanti kwakufunwa ukuze kuti kutetwa ngotshiso kube sekungaseko zwi, kuba singasebantu. Esitike tina bangabafunaisiweyo sakuba sisiti akunjalo, kutiwe nati sitelela kubelungu. Efikeke mna ndingabi nazwi lakuyipendula indawo yokuba kunganina ke ukuba zingatshiswa zona ezabamelwane babo abamhlope.

Ndiyatemba ukuba ndibonise ngokwaneleyo, uhlobo okangelwe ngalo ngabantsundu lomteto wotshiso. Ndiqokeleke ndibuze ngeliti— Kuyinto eyiyona ukuba bati abanye abantu xa umteto okoyo bewukangela ngendlela yoloyiko, engebeba abanjalo ukuba bebenokukanya okwaneleyo, noko babe benyanzelelwa kuwo? Zolunganake izinto xa kuyakuti ukwenziwa kwento kufuneke ide yanyanzelwa, eyinto leyo eyakubanga ukuba omhlope ahlukane ukuvana nontsundu? Ndiyatemba ukuba u Rulumente uyakubuya umva angake ayilinge nokuyilinga oku into enje ngale. Kwaye kanjalo nditemba ukuba into enjengale amapepa asinto ayakuke ayiyeke, kodwa aya kulinga ukungqumza

 ubukali buka Rulumente kwinto ezinje, ezingakokelela ekubeni libuye lipalale ilizwe. Ndimfuti,—Mfengu. Emaxoseni, September, 1884.

Ngomhla olandela ukubonakala kwale nteto, kubeko kwelinye ipepa lase Kapa, i *Cape Times,* elidla ngokuvakalisa umxelo wala madoda alaulayo inteto eyimpendulo. Lempendulo ibifanele ukupelisa uloyiko lomzi. Yenjenje i *Cape Times :—*

Ngokumalunga nencwadi ebonakele kwi *Cape Argus* yezolo, emb'ali uti ungu, “Mfengu,” engabanga nalusuku lokubalwa kwayo lubekiweyo ekufumane kwatiwa, “Emaxoseni, September, 1884.” sinikwe igunya lokuba sivakalise ukuba akuko nyaniso kwmdawo yokuba u Rulumente unike umteto wokuba kutshiswe inkomo zabamnyama. Kusoloko wangenayo lo Rulumente mtsha elulaulweni akazange akupe mteto unjengalowo. Komnye wemizi yabamnyama engelicala langase Maxoseni, omnye wabahloli bemizi yabamnyama, uzitshisile inkomo ngesicelo sabo ngokwabo, ababonisa ukuba utshiso lwenkomo lusisikuselo empahleni yabo. Kubonakala ukuba lento yenziwe zintshaba zika Rulumente omtsha, ekubonakala ukuba zinekwele ukubona uhlobo lolaulo olutsha oluvisisana nabantsundu. Ekungokoke ate u Mfengu wakankanya olutshiso.

Xa ezinteto zitelekiswa namazwi ka Mr. Rose-Innes kwa Gaga woba sityakala ongaqiqiyo ukuba utshiso lugwetywe impela.

I BLUE-BOOK YABANTSUNDU.

No. 3.

Indawo yokuqala esifuna ukuyipaula namhlanje kukubandezeleka kwabantu abantsundu ngesizatu sokubalela kwelanga. U F. P. Gladwin, Esq., Umkangeli we Lokeshoni wase Bedford uti, “Lomnyaka udluleyo ube unzima kwabantsundu, ibe ncinane kanye imvula nengqele, ngoko amanzi akazanele inkomo, ayiko nenca. Ubusika bebunomoya omkulu obandayo, oyonakalise impahla ngokwekepu. Zife kakulu inkomo negusha. Kunjalo nje eziseleyo azina ntengo ; kube kungeko nexabiso nakwaba hamba nenqwelo, unqabile umsebenzi. Zonke ezi zinto zibahleli nzima abantsundu ; kuba kunjalo nje linyukile ixabiso lokudla.” Amazwi afana nala siwafumana evela kwinkoliso yemantyi nabahloli be Lali. Bambalwa kanye abati kuke kwavunwa into epilileyo apo bahleli kona.

Pezu koku sibona ukuba inkoliso yabantsundu ngokukodwa kulamazwe angapakati ihleli ezifameni zabelungu iqeshile, ilima izahlulo. Abanini mihlaba bayafunxa nabo ngokwabo, kwelitambo kade liqongqotwa ngamalanga. Abantu abangekayi hloli intlalo yabantsundu ezifameni abakawuboni umhlola. Kukodwa ukuti maxa wambi bandululwe kuba kusitiwa impahla yabo ininzi, igqiba ingca; kukodwa ukuti nokuba bona bahleli yona impahla yabo baye kuyifunela indawo komnye umntu. Kunjalo nje irafu erolelwa ukuhlala kumafama ayingangarafu. Bati abanye, amasimi abawalimayo, bawarolele iponti ngantlanu nangashumi, abe engamasimi anganeno kwala kanocanda, kanti ngapandle koko inkomo uzihlaulela zodwa. abe elindelwe ukuba xa inkosi yake inomsebenzi uya kuya kunceda; ati nokuba ebenowake umsebenzi oxakileyo ake awuyeke. Kuko abanye esibaziyo abake batunywa ukuba benze idam apo kuya kusela impahla zabo nezenkosi yabo kuba kulofama amanzi enqabile. Balenzile okunene idam elikulu kakulu, into ebingazalanga nangezimvula beke zako. Lite lakugqitywa idam elo inkosi yasika umda kwakulo mhlaba wayo, yabacandela apo baya kudlisa kona bona, nalapo iya kudlisa yodwa. Ifike yamisa umda olibuyisele kuyo *lonke* idam; namhla impahla zabo zidinga ngokungati abaxamlekanga. Kanti noko abanakubuza