ISIGIDIMI SAMAXOSA, DECEMBER 1, 1885.

91

“ Pambi kwayo le Nkundla kuyavakala ukuba ububi bonxilo lwale Koloni bufikelele endaweni yokuba kungenwe nayi Palamenle ukunceda ngemiteto yayo. Nokuba makacelwe u Mhlekazi i Ruluneli ngenteto enesidima ukuba emise abapicoti balent.o, abaya kuqokelela ubunqina boneni lonxilo, nokuba bazingelo izizatu ezibangele ukuba buze bande kangaka kalo- kunje, ukuze benze ingxelo yezonto ukuze kukangelwe indawo zokubuncipisa ezimiyo zaqiniseka. Itsho yati indwa luto ebekekileyo, ayizanga ngapambili, iti isisiteto salo nkundla nje itete ibandezeleke ngohlobo olungaka, ngenxa yobukulu balento yoMselo lungaka, nangokuba ezeya yena kuba engena buciko bokuyicacisela inkundla leyo, kuba lento yonakalisa ulonwabo noxolo Iwase Maxo- seni, kwanemisebenzi yakwa Rulumente eyonziwayo nesa- yilwayo, le sonke singa ingade iqubeke. Watsho wati uvayivuma lenio ubukulu bayo asiyiyo elingene abafundisi nabazili tywala bodwa kuba imalungana nobomi nokupila kwabantu abantsundu, into leyo ebifanelwe kukangelelwa ngumntu wonke ozicingela ubuntu efauele ngoko ukuyi- nyamekela.”

Ufike ke u Mr. Irvine kulondawo ati uyavuma naye u Mr. Sprigg ukuba lomcimbi asinguwo olingene abafundisi nabazili tywala bodwa, kodwa ude wapatelela kwindawo ebubomi nokupila kwentlanga zabantsundu, into enjalo yebifanele ukunyanyekelwa ngumntu wonke ozibangela indawo zamalungelo obuntu. Kodwa noko nguye lo namhla uti mabutengiswe.

Uquba ati u Mr Sprigg : “ Lenkundla make ikangele lanteto yencwadi eyayivela ku Mpatiswa Micimbi Yabantsundu eyayize kwi Colonial Secretary nge 2 ku May 1874, eyavisiti,—Eyona ndawo iyintloko yeyoku kusela kwezitili ezisemideni yasema Xoseni ukuba zingabi nazipitipiti, nokuba kanjalo kupeliswe ubusela. Ekuqondeni kwake yena (Mr. Sprigg) azivayo ukuba kuyimfanelo yake kule nkundla ukuba ezonto aziqonde ngokwake wazinqala uzite dace ezokuba lento ilunxilo kwezazitili zisemideni iva kuhlala ipitizelisa ngenxa yobutywala kungabiko luxolo, kanjalo unxilo alwahlukani nobusela. Utsho wati, ubenga izidwangube zakowabo, bezingake zondele inteto yencwadi yake yokuqala, leya yayisalata umhlantla okoyo pakati kwabamhlope nabantsundu.

“ Wati umnumzana lowo—kulento ikusela utywala obu- namandla, lento ingumntu ontsundu imfaninye, ayinako ukusela ngobuncatu, nokuba ngumXosa, Lawo, Mfengu, njalo-njalo. Eyona nyaniso malunga nezo zizwe yile yo- kuba uti osukuba elisela-tywala, ati apo aqubisene nabo kona aseledondotela.

“ Ufike wakankanya inteto eyenziwa zindwaluto zakwa Ngqika zintatu, ezayenza e Qonce nge 1873 ku Mpatiswa Micimbi Yabantsundu (u Mr. Brownlee) engeka miselwa kule ndawo ikwamfaneleyo akuyo ngoku. Yenjenje inteto yalu mapakati kulo mnumzana—'' Size kuwe bawo, size kuteta ngobubi obukulu esibubonayo pakati kwetu. lmfazwe zetu zintatu nom Lungu, ekute emva kwazo zontatu sabuye sonwaba laxola Kute nge 1856 kwafika intshabalalo enkulu kunene kweli lizwe, kwafa amawaka abantu, kwasinda abaya kukonza em-Lungwini, sati tina sapulapula wena asavuma ukupulapula imiteto yenkosi zetu sahlala emakaya etu, apo sisekona nanamhla. Ama-Xosa avuka ekufeni nanamhla asapila. Namhla ke sibona into entsha, sibona imfazwe engapeliyo, engafaniyo nezinye zangapambili, le itshabalalisa abafazi nabantwaua betu. Sihleli sizisulu zengozi nangemini, kanti nase busuku ikwa yilonto. Siti sakutuma abafazi nentombi zetu ukuba baye kutengi- sa nokuba kungokutya sake yonke lomali bayisele. Siti sakutuma onyana nokuba zizicaka zetu kuti ukuba kuko inkanti endleleni, kuti endaweni yokwenza into abebetu- nywe zona, basuke bajike baye kusela enkanti banxile Namhla intlanganiswana zetu zimpangalasane zengxubano nokupangwana, kuba namhla ziselelwa utywala bom-Lungu onke amaxa, kuzo zonke indawo, sihleli sigxwagxu- shwa lolutshaba, noko asipuluki kulo. Bekuke kungeko zinkanti kwelilizwe, yaye lbulanti itengiselwa abamhlope bodwa e Qonce apa Bekulungiswa ke oko. lbulanti le kukudla kwenkosi zetu ezi zimhlope. Tina asifuni kuzipazamisa kulonto. Zona ziya luqonda uhlobo lokutyiwa walo mti, tina ke asiwazi. Into ke esiyicelayo yeyokuba inkanti mazisuswe pakati kwetu kuba ziya sitshabalalisa. Kalokunje zinkanti zodwa kweli letu, zitiyele tina ukuze sitshabalale. Kunanina ukuba ingenzelwa umteto woku- ba ingatengiswa kuti lento, okunye kuti ukuba inkosi ezi zetu abelungu ziya bufuna butengiswe kubo bodwake?

Angaba u Rulumente uyayiqonda Beta into ayenzayo? Akaboni ukuba uhlisa inkatazo kweli lizwe? Kwangoku sekubonakala ukuba umnqopiso wobuyise konyana sel’ ewapule. Asisenako ngoku ukubalaula abantwana betu. Utywala busahlule nosapo Iwetu. Impahla yetu ipelela ezinkantini, ize iti naxa iselipelile liti inxila lifune ukusela, kuzo kuti kuba kungaseko nto yimbi lingene ebunyangaze- ni nasobugebengeni. Singa u Rulumente angasihlangula kulento. Sifuna ukwalatisa u Rulumente ububi obusezayo esibubonayo ukuze buti busihla ’besesizikupile tina kwelo tyala.”

Utsho ati ke wati u Mr. Sprigg e Palamente, “ Lenteto ilusizi injalo nje akuko bani apa kwaba bazaziyo ezintlanga zintsundu ongeke angayiva ukuba yenjiwanje ukutetwa ngabantu bokuteta befuna ukuba lendawo ilungiswe. Asi- uteto yo Mpatiswa Micimbi Yabantsundu, yena usuke wayisoma kupela. Ati kelomapakati pambi kwale nkundla ezi zinto mazisuswe kuwo ”

Uti ke umfo ka Irvine, uyavuma naye u Mr. Sprigg ukuba abantsundu abanako “ ukusela ngobuncatu,” kanti noko esi Saziso sake siti, “ abantsundu ’zebanikwe kancinane utywala bom Lungu.” Ezibonisa nje ezindawo wenziwa yilento namhla yenziwe kwangulo mfo unteto zamaxesha ngamaxesha zazisenjenje ukubona kwazo ukuba lento ibutywala bom-Lungu ingumtshabalalisi wabantu aba- ntsundu. Utsho ke ati, amazwi ka Mr. Sprigg ate engekapoli yavela imfazwe ka Ncaye-Cibi, kwatshabalala into eninzi yabantu ngendlela-ndlela ezininzi, amawaka angamashumi amane (40,000) agingciseka kwinzima zalo mfazwe. Kwa- citakala amanxila, nabazili, ondiyalwa, namakaya yonke lonto yatshayelwa ngumsinga wemfazwe, bawashiya ama- kaya abo. Ngu Sprigg ke lo namhla uti kuhlangene inkosi zama Gcaleka, Ngqika, nezama Mfengu. zicela lonto kanye wayeyibone kwakude, ibe kwanguye onika igunya lokutengiswa kotywala kubo.

Wonakalisa ngabom akakohlwe nto. Wona emhlotsheni, ekukanyeni, novalo lwake luyamxelela ukuba uyona. Ke ngoko kubonakala mhlope ukuba uyacita, ububisa abantsundu ukuba bapele emhlabeni. Yena ungapezulu nakula Mantyi atete ngayo esiti yati nge 1874, “Vulani zibuqe, batengiselwe utywala abantsundu, kokona bohle bavutuluke ebusweni bomhlaba.”

Kunzima ukuti yena kwanabafo abakunye ebu Rulumenteni, inxenye ngabantu ababe kwintlanganiso zo Manyano lo Dodana ngobu Krista neze Bible Society, batyile ukungati ngabavelana nabanye kwinto zokulunga, ekuli- ndelwe izinto ezipilileyo ke ngoko kubantu abanjalo yiyo le Koloni, kanti baya kuti ngenxa yewaka elinamakulu omahlanu leponti (£1,500) imivuzo yabo, kutshatyalaliswe izigidi-gidi zemizimba kwa nemipefumlo yabantu.

Ugqiba ngeliti u Mr. Irvine wenjenje ukucikoza umfo ka Sprigg e Palamente nge 1874, etetelela ubulungisa, ubuntu ngakwabantsundu aba namhla abenje. Azi ubume bale Koloni ngebuyintoni na namhlanje, nobulamane esinge simelene nabantsuudu ngabo ukuba izenzo zika Mr. Sprigg zobupati bolaulo wabe ezivumele ukuba zikokelwe zezi nqobo waziti dace pambi kwe nkuudla ye Palamente nge 1874.

Wati, ” Yabonani Palemente ezi zigidi zabantsundu zisesandleni seta. Aba bantu luhlanga olungati lukutaziwe, lwanyuswa, lwafundiswa, lungafike lukutwabulule ukuhluma kwale Koloni ngohlobo esingalucingiyo nati, kubu silinde kulo ngale misebenzi yetu mikulu siyi singeteyo ngamacala onke. Kodwa ukuba site endaweni yokulunceda, nokulukutaza esuke u Rulumente waludukisela akalukatalela, wada wagqita nakoko ; yada yaba ngu Rulumente kanye ofaka intshabalalo pakati kwalo, ukuze bati abantu abebeya kuba litamsanqa kuyo le Koloni, basuke babe liqalekiso, basuke batshone banzonze babe nangapantsi kwezilo ezingena mpefumlo,—boti kokoku- tshona, bangatshoni bodwa, kodwa baya kuyirwiqiliza yonke le Koloni baye kweyela kunye nayo apo baye kutshona kona bona.”

John J. Irvine.