Isigidimi Sama-Xosa.

Ipepa Lama Xosa lenyanga ] Pambili nto zak’wetu! [Lihlaulwa 4s ngonyaka kwase kuqaleni

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*Ngexa elizayo “Isigidimi" asisokutunyelwa nakubani ongatanga ahlaule kwanga pambili i* 4s. *ngonyaka.*

*Imali inokutunyelwa nge stamps mhlayimbi nge Post Office Orders ku,*

*James Stewart.*

*Lovedale, Alice.*

AMAGOSA E “SIGIDIMI”

Ukwenza umsebenzi lula, i Editor ye *Sigidimi* imise amadoda kwindawo ngendawo ezinabamkeli baso, anikwe igunya lokwamkela noku hlanganisa imali zeli pepa; nokufeza wonke umsebenzi walo. Abamkeli balo bozibatala kuwo ke imali zabo, aze wona azitumele apa.

Ngawo la amagama awo, asel’eko: —

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*Somerset East* „ January J. Taho.

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*Whittlesea* „ William Mciteka.

Isigidimi Sama xosa.

*NGOMVULO, MAY* 1, 1882.

ISILILO SABA MNYAMA.

Ukuba, njengo kuba imxenye kwi mpi emhlope inga singakolwa, ukungena ebu Patini Mandla kwama doda alaulayo namhla, akunto yimbi ngapandle kwelishwa, kweli lizwe ngazo zonke izinto ezibekiselele empatwerai yaba mnyama— inteto esingavumelani nayo—nto kodwa baye nzileyo yeyo kwenza abantu bale Koloni babulele, ngokuyipata imicimbi ngohlobo lokuba babangele ukuba abobanako, nabo bazinikeleyo ukuxoxa ngemicimbi yaba mnyama, babenetuba lokwenjenjalo, emoyeni opolileyo wento zolaulo. Ukuti ingqondo zabantu belilase South Africa, bezikwi simo ezinga zange zibe kuso ngapambili, ngazo zonke indlela, ngenxa yengxokozelo yezi pitipiti emideni napakati kwemida, nangenxa yenteto ezibukali, abasebenzise zona ngexesha elitile, abapati belilizwe—ezizinto seze zamabali; kwaza kwati ukubantsha kwazo kwabanga ukuba isahluko pakati kokuzola nokungazoli, sibaluleke ngapezulu.

Umpunga wenteto okoyo kwingxelo zo Mantyi, nezinye ezibonakala kwi Ncwadi Eluhlaza ye Micimbi yaba Mnyama *{Blue Book for Native Affairs?)* yalo mnyaka, upauleke ngoku zola esinga zanga sahlangana nako kulo ncwadi ixesha elide. Njengoko kunjalo kwizinto zemvelo umhla okazimlayo kuneminye ngu lowo ulandela umvimbi; kukwa njalo kwizinto zolaulo kweli lase Kapa, i Ncwadi

ye Micimbi yaba Mnyama yo 1882, ite qampu ngoku zola kwe nteto, emva kwe ngxoboshane esi ngena kuyi fnmanela mlinganiselo ema balini e Koloni.

Ngoku ncedwa ngu wetu okwa kulo msebenzi sikuwo, sifunde, sifundela ilungelo yaba lesi betu, incwadi yokuqala yezi. Kuzo zonke ingxelo ezibonakala kuyo. ngenxa yobuciko bayo, eka Mr. W. B. Chalmers, u Mantyi wase King William’s Town, imelwe kukuba indumiso zayo ziculwe kakulu nafuti. Ingaba kukulindela kuti into egqite ingqondo zabantu ukuba sivumelane no Mr. Chalmers kuyo yonke into ayitetayo; sikaulezela ke ukuti asivumelani kanye ngendlela umteto welali, ati mauhanjiswe ngayo. Njengo kuba singabantu abamnyama sinezimvo zetu kule nto, singa ngxamele kuteta nge zinto esinga vumelaniyo ngazo kule nteto. Ngapandle kwalendawo, siyavuya ukuba ete u Mr. Chalmers wavakalisa imvo eseloko *Isigidimi,* kunye naba balelani baso, bezi vakalisa, ngapandle kwesahluko esine xabiso sokuba ute yena wazi vakalisa ekwi simo angati eviwe ngaba pulapuli aba dluliseleyo, kuba benemvisiso. Tinto eyonwabisa. kakulu ukufumana u Mr. Chalmers ebandakanya ubu— ngangamsha besimo sake nabobakolwa ukuba akuko mpato yabamnyama ingaba noku hanjiswa, zeku dubule izixakato ezi zizo, engasayi kuti “xa imohlwayayo umoni ngokubukali, ibonise onyanisekileyo, no tobeleyo amagunya, “ naba zipete kakuhle, ukuba tina [lulaulo lweli lizwe] sine “ mvume, yokuba nika yonke into elukuselo, ne mpembe“ lelo yokuba babe zizima-mhlaba ezi Lungileyo,”

Ekubekiseleni kumteto we *Pasi,* oseloko kuti Uyinto ebuhlungu ixesha eli lonke, u Mr. Chalmers wenjenje ukuteta kwake, esinge lekelayo siti, ngokunyanisekileyo, “Andina “ntandabuzo ukuba, ukwabiwa kwamaqaga okufanelekileyo, noku nikwa, kwabakwa Xosa, amatuba okufumana “incwadi zokuhamba, koba nesiqamo soku dambisa imvo eshushu eseke ndabekiselela kuyo.” Tina sibe noku ma­ngala oku ngeku ncinane, sakubona isimo esitatyatwe yi Government ka Mr Scanlen, malunga nale miteto. Elixa bayivumayo imbandezelo abapantsi kwayo ngale miteto, abamnyama, abazamela ukunyuka, nokuzipata kakuhle, noko amalungu ebandla lika Mr. Scanlen axolele ukuba angenzi nto de afumane ingxelo yaba Cedululi Masiko aba Mnyama. Pakati kweli xa, umteto wama Polisa, kunye nobukali obungalindelwa kupela kubantu abatsha, bexotyiswe, ingenga mipu ne pistoli kupela, kodwa nangamandla angapele ndawo, pezu kwaba zalwana babo, abasiposo, uku­ba sisiposo, kukuba nebala elimnyama. Ingxelo ezipambi kwetu azibonisi ukuba, ngokubako kwale miteto yencwadi ezicapukisayo zoku hamba, ubusela, eyona nto zenzelwe yona, buncipile, kodwa amasela ancanyelweyo, ekuselwe yimiteto ye *Pasi,* enzelwe amatuba amakulu; kuyinto enkulu ke ukuba i Government idambise ubunzima be *Pasi,* kancinane, ngohlobo acebisa ngalo u Mr. Chalmers, uku­ba iya katala kukuba itenjwe ngaba ntsundu aba kanyiselweyo. Elo cebo leli, sili cingela ukuba lilungile, “Amaqaga maka biwe kuzo zonke izima mhlaba, kwaba nenqwelo, ko Titshala, nabanye abantu, bangama Xosa ngama “Mfengu sinina, akukataleleki, aboti bavelise inyaniso zesimilo esilungileyo, nokuba umsimelelo we sonka bawufumana ngendlela efanelekileyo, nebekekileyo.” Eli cebo lenziwe, u Mr. Chalmers ufike adlulele pambili, abonise into ekungenziwa yona kwabo bangekoyo kweli qela. Ucingela ukuba mabeme kwesi simo izinto zikuso, kule nto asiboni enye into esinga beka yona. Kodwa xa u Mr.