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ETETA NGO NGANGELIZWE.

Kwi Ofisi Yompatiswa Wemicimbi Yaba- ntsundu, E-Kapa, November 16, 1876.

Nkosi,—Ngoku kuse kupele umnyaka u- Rulumente amshenxisayo ebukosini nase kupateni Amahala u-Ngangelizwe.

Xenikweni abatembu babecela ukwamke- lelwa pantsi kuka Rulumeni, enye yendawo abati maze ibeko kukuba u-Ngangelizwe nezinye inkosana, ziti noko zipantsi kuka Rulumeni, napantsi kwe Mantyi, zihlale nabo ubukosi pezu kwezizwe zazo. U-Rulumeni ke akayivumanga londawo ngokumalunga no Ngangelizwe. Wayala engekabatabati Abatembu,—kwatiwa yena makake abe bucala, watyelwa ukuba woti ukuza abuyiselwe endaweni abacelelwa yona, nezinye inkosi kube kuya bonwa ukuzipata kakuhle kwake.

Ekubeni ke ngoku u-Ngangelizwe, ezaku- tabata, pantsi kuka Rulumeni, imfanelo ne- ndawo zokubuzeka, aselenenyanga ezilishumi elinesibini engapandle kwazo, kubonakala kum ukuba ndike ndisingise kuye ilizwi lesiyalo ; ke eyona ndlela ilungileyo yokwenjenjalo kukuba ndikumbuze ngokudluleyo.

Kuminyaka emihlanu eyadlulayo kwakuko impambano pakati kuka Ngangelizwe no Rili, ati u-Rili wayi singisa ku Rulumeni, wacela imvumelo yokuba ayigqibe ngokwamasiko abantsundu, ngokuya kubangenela Abatembu. Lonto ke wayalela u-Rulumeni yaza lompambano yagqitywa ngokuhlaulwa kwenkomo ezimashumi mane. Kwati ke noko kunjalo yabako imfazwe pakati kwa Batembu nama Gcaleka. U-Rulumeni watumela amadoda okuya kusipengulula isizatu salomfazwe. Ityala kwafumaneka lingaku Batembu. U-Sarili wati makavunyelwe alime ilizwe lama Hala kuba ewoyisile. Akavunyelwanga u-Rili ukuba alime kuba Ama­hala kukusoloko aba zizihlobo zika Rulume­ni. Kwatiwa makumiwe kwakwindawo ebekumiwe kuzo pambi kwe mfazwe.

Kwintlanganiso yam yokuqalana Batembu ndabaxelela isigwebo, samadoda abetunywe ngu Rulumeni, ndabatyilela ukuba ityala ali-

bekwa pezu kwesizwe, libekwa pezu kwe nkosi; nokuba u-Rulumeni unga angema ngaku Batembu abe nobuhlobo nabo; noko ke akanakukwenza oko ngendlela engafane- lekileyo. Kananjalo ndamxelela u-Ngange­lizwe ukuba makalaule ngokufanelekileyo okunqinelana nomteto ukuba unga angahlala nabo ubukosi bake. Pezu kweso siyalo endamnika sona, egameni lika Rulumeni, wasuka waya kwenza into egqitiseleyo ngokukohlakala nakuleya ibimngenise enkatazweni nama Gcaleka. U-Rili wabuya nalondawo wayisingisa ku Rulumeni, noko akwenzayo oko isizwe sake singavumi, sisiti maseleya kungenelwa u-Ngangelizwe. Isigwebo sika Rulumeni saba sesokuba kuhlaulwe inkomo 200, ne kulu leponti, lonto inikwe u-Rili. Waengxamele umhlaba engafuni nkomo namali. Wanga ngoko angalwa na Ba­tembu aze alitabate ilizwe labo. Wati kodwa akuqonda ukuba isigwebo sika Rulu­meni asisenakuguqulwa wayamkela lompahla abeyinikwa waxola. Sasiba ke lonto iyakupela apo. Sasibuye seza kulamla pakati kwa Batembu nama Gcaleka; imbangi yemfazwe pakati kwezozizwe zozibini sibe siyi shenxisile; umsebenzi wetu waufezekile, kwapela ukubuzeka kwetu. Sibe sibuye salamla entweni ebingafanelekile, saba oko singakwenzi ngenxa ka Ngangelizwe, sasikwenza ngenxa ya Batembu abebengenatyala, esibe singa singabakusela. Kodwa ke bati Abatembu ngokwabo, ngokuqonda uku­ba akuko kunqaba pantsi kwe nkosi engenakutintelwa, engazipulapuliyo neziyalo zika Rulumeni, bacela ukuba babe pantsi kwetu bazimisa indawo abanga zingenzeka. Savu- melana nazo zonke ezondawo zabo ngapa- ndle kweteta ngo Ngangelizwe. Ngexesha abesazipete ngokwake sasingatsho ukuti sinegunya lokukalima into ayenza kubantu bake; sibe salamla pakati kwama Gcaleka, na Batembu, silungiselela Abatembu, kuba inkosi yabo ibibangenise enkatazweni. Kwa­ti ke kodwa kwakucelwa ukuba yena nesizwe sake abe pantsi kwetu, kwabonakala kuti kufanelekile ukuba, pambi kokumenza isandla setu, sibonakalise ukungakolwa kwetu zizenzo zake, ngokumbekela bucala okwexesha elitile, ukuze angabapati abalandeli bake.

Siyakolwa ukuba ngoku ngumnqweno wa- ma Hala ukuba u-Ngangelizwe abuye abe pezu kwawo ; ke ukukutshwa kwake ebuko­sini inyanga 12 kubonisile ngokwaneleyo

ukuzitiya nokungavumelani kwetu nezenzo azenza engekabi pantsi kwetu, izenzo kanjalo esezihlaulelwe kwicala lama Gcaleka. Kunjalo ke sigqibe kwelokumbuyisela u-Nga­ngelizwe kwindawo abeyicelelwa. U-Nga­ngelizwe ngoku uyanikwa igunya lokulaula njengezinye inkosana nokubatete amatyala (angapandle kwawokubulala, nokutakata nokubetana, nokuba kwezinye izizwe mhlaumbi ekoloni) awatete pakati kwesahlulo sabantu esilunge naye sodwa, kuhlale ke ko­dwa kuqondakala ukuba otandayo angabenela Emantyini. Enye indawo endinga ndi- ngayicacisa yeyokuba Imantyi inegunya lo- kuwateta onke amatyala aziswa kuyo nga- babenileyo ; kanjalo otandayo umntu angaya kulingenisa ku Mantyi ityala lake engabanga salisa enkosini, nokuba nayo inamandla okuliteta.

Siyatemba ukuba okudluleyo kusisiyalo esaneleyo ku Ngangelizwe nokuba ekubeni ngoku abuye wenziwa intloko yesizwe sake (noko apantsi kuka Rulumeni ne Mantyi) uya kuzamela ngako konke anako ukuhlaulela okudlulileyo. Kanjalo, ekubeni izenzo zake zangapambili zingenisele inkatazo, yena nabatembu, silindele ukuba kwixa elizayo uyakuzamela ukuhlala kuko uxolo nokuzola aze ngeziyalo zake nangomzekelo, akuqubele pambili okuyilungelo ya Batembu. Yilondlela yodwa eyakuba yintlaulelo yokudluleyo, eyakubangela ukude akulibale akuxolele u-Rulumeni okudlulileyo; babe njalo nabave ubunzima ngenxa yake.

Uzeke wena (Mantyi ikwa Ngangelizwe) uti wakugqiba ukulesela u-Ngangelizwe lencwadi uyinikele kuye ukuze ahlale enawo amazwi ayo.

C. Brownlee.

Umpatiswa Wemicimbi Yabantsundu.

UMNYAKA OMDALA NOMTSHA.

Sibuye namhla safika ekuqalekeni komnyaka omtsha, siya hlukana nesihlobo setu esidala. Ukuba sizifanisa nomntu oseluhambeni oyifumene indlela yake iya kuqabela endulini singati ngoku sifikile encotsheni yenduli, apo sinokukangela ngemva nangapambili. Wena mleseshi walamazwana kunjanina wakuposa amehlo kwindlela oseluyi hambile ? Kungaba kuzintloni yinina kuwe ukwenjenjalo ? Kubo bonke abazamele ukufeza imfanelo zabo zemihla ngemihla zi-

Ipepa lamaxosa lenyanga