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(Ku Mhleli we *Nkanyiso*.)

MNGANE,-Ngisacela ukwenezelela emazwini ami esengawabeka ngaloludaba “lokuhlelela emuva” kwasebekanyisiwe.

Nginxanele kakulu ukuba abafundi be Nkanyiso bacele emakosini etu abaBishopo, abaPriest nabaDeacon abapete abafundisi abamnyama e Natal, ukuba nabo laba abakiti bamukelise kahle isinkwa esibafaneleyo emisebenzini nasezikundhleni abazinikiweyo, njengokutsho kwokuti “isisebenzi silingenwe ngumvuzo waso.” Ngoba ukuncitshwa imali yiko kupela okulimaza umsebenzi weNkosi kuleli lase Natal. Angipiki kambe ukuti kukona okubi okusidonsayo okuningi, ngiyakwazi; ngipete kakulu indaba yalabo asebefundisa abanye bakubo ngemfundiso leyo asebeyipiwe; asebenqatshelwe ukulima, nokuhamba nezinqola, nokwenza imisebenzi eminye engabatolisa imali ngapandhle kwokushumayeza abakubo; asebehlezi bebopekile ngalowo msebenzi. Izwi lami ngiti banabafazi, banabantwana, bayadhla, bayatela, bayagqoka; po, le’malana enikwa ikafula lasekitshini ingamsiza ngani onjalo na? Ngiti, bafundi be Nkanyiso, ake nihlanganise icebo lokululeka amakosi etu lapo, kungabulawa umsebenzi we Nkosi ngokungaqondi. Futi nani niyazi ukuti “imali yimpande yesono.” Kumnandi ukulalela umuntu wohlobo lwakini eshumayela kunokulalela owolunye uhlobo, endhlini yokukuleka. Abamhlope mababonakalise umsebenzi wabo abatunywe wona, ngokuwuqubela abamnyama, bashumayeze abakubo nabo; kona kuyafezeka kahle umsebenzi wabo.

Ngiyambonga u Tshangana, oti akucelwe ku “Zwilizwakalayo” ukuba kuqutshwe oyise babantwana bavume nabo basiwe ezikoleni; kwenziwe kube umteto loko. Pendulani pela, madoda, kuloko, ngoba u Tshangana usekulume kaningi ngalelo’zwi eti akucelwe, kapendulwa muntu. Po! siyakuzwana kanjani? siyakuluvusa kanjani uhlanga lwakiti, uma singasapendulani sizwane ngezindaba ezinje?

U Xulu usola elisolwa ngabaningi ku T. Zulu, oti makungaketwa amazwi entshumayelweni, oti akuxutshwe nje isiZulu nesiXosa nesiSutu. Kanti u Zulu katsho ukuti akuxutshwe, uma lelo’zwi sinalo; yena (u Z.) upete elokuti asifake nje lelo esingalitola, noma elesiXosa, noma elesiSutu, endaweni yalelo lesiZulu, ngoba singenawo kahle amazwi apeleleyo esiZulu. U M. Msimango uti u Mvelinqangi ngu Adam. Qa, esikufunde kwabadala, u Mvelinqangi ngu Nkulunkulu, ‘oseloku wabekona’ kungeko okunye konke; akusiye u Mvelinqangi isidalwa, nguye owadala konke. Batsho njalo abadala, bati “u Nkulunkulu u Mvelinqangi,” bawahlanganise kanyekanye.

Ngitetelele, Mngane, ngokuquba indaba ende kangaka.

Ngi ngowako

MAGEMA MAGWAZA

TRANSCRIBER:

Sizakele Gumede for FHYA, 2022.

Student, MA in Historical Studies, UCT.