ISIGIDIMI SAMAXOSA SEPTEMBER 17, 1884

 IMPAWANA

Indlala yanonyaka nje isixakile. Kwimizi emininzi ese inexesha ingadli nto ungafika izinja zityebe isimanga, zisuke zaguda!

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Indlala ka Ncayecibi yangenisa ukudliwa kwamasi egusha. Baman’ ukuti yingidi, yanga yenzelwa abantwana. Saka seva ukuba inenekazi elitile elafika lawapiwa lingawazi lasela lancoma ubumnandi bawo, lati lakuva ukuba ngawegusha lapuma laya kukotulula umlomo pandle. Omnye um’fo owawafumana elambile akayilibalanga into emnandi ; wati akuva ukuba ubesela ingidi waya ekaya engasateti, wafika waselesela umhlanziso ! Noko ke namhla sisidlo sabantu bonke ingidi. Asazi ukuba nonyaka nje kuya kulinganiswa ngantonina. Siyaowyikela amahashe nezinja! Kunganjani na kona ukucinga ngononkala bengati bake badliwe nje?

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Akuko nto ngezimini isivuyisa njengokuva ukuba kuseko amakaya abahambi kwindawo ngendawo. Asizi kupinda apa ibali lentsizi nelenxwaleko labahambi abamnyama ngakumbi kwindawo eziyimizi yabamhlope. Libali elibuhlungn kunene. Kukafuti umbali wolu *Pau* esihlwelwa ezixekweni zama Ngesi aze akohlwe apo aya kulala kona—ingengakuba uswele imali, kodwa kukuba ayifunwa ngabapati abamhlope be hotele. Sekusoyikeka nokuya kucela indawo nakubahlobo abangaba basemadolopeni apo kuba nabo sebede baruquka kufikelwa zindwendwe imihla nezolo; seungafika sebapelelwa nabubele. Nabo ke abahlobo abo basezidolopeni siya bavela kuba bepila nzima ngokwabo. Xa kodwa amiswayo amakaya abahambi zonke ezizinto zihlungisayo zopela.

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“ Kuko ndoda na kanti kowetu apa! ” Sivakale sisitsho siteta sodwa mhla seva imbali yetitshere etile. Bati lemambane yayifundisa kufupi nesikolo esipetwe yinzwakazi apa intokazi ka Nantsi wase Mkona. Kuvakele ukuba uyeza umhloli wezikolo, baye abantwana besikolo sentombazana bebancinane kubonakala ukuba siya kucitwa. Ite imambane yaqepula kwabesayo isikolo yabatumela kweso sika Miss Nantsi; yaxolela ukuba kuze kucitwa esayo ! Hayi ke okunene ufikile umhloli, wasicita esendodana ngokuba singenabantwana baneleyo: sasinda esika dade. Sivakele sim’vuma lom’fana ukuzikanyeza kangaka ; inkabi ete abanye bekupa inkomo yabe yona ikupa abantwana. Abavela kona bati ngoku intombazana iyatunga ! M’fana wakowetu uyindoda. Ukuba esi similo sako usigcine naxa use utshatile iyakuma indlu yako. Uze uxele e *Sigidimini* mhla utshatayo, ukuze kwakupela iminyaka emibini sike size kukubona ukuba usamgcinile na udade lowo.

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Kuko intwana ezimbini esingazikankanyayo malungana nala “ Makaya Endwendwe,” ebezifuneka zigqalisisiwe. Lendawo yokuba anxweme ezindawo zihanjelwa zindwendwe ezinje ngoma Qonce noma Rini noma Komani, ngati kwingqondwana zetu iyakubanga ukuba angabi nandwendwe zininzi ezingawancedisayo—lento ke ngati iya kuwakaulezisela kulomhadi ekwaya kuwo

“. . . . Ntunjambini,

Yakulo Gompo ngase Monti.”

Enye into esinga singayalata kukuba la Makaya awadli ngakuba ngafaneleke ngohlobo olunqwenelekayo, kwasekudleni kude kube sekucokisekeni. Asitsho ukuti linjalo eli lakwa Daliwe kuba asilazi nokulazi. Ukuba kuko umntu onga angenza imali ubengamisa “ ikaya ” elite putu e Qonce. Akufuneki bofani ngofani bezinto zokulungiselelwa, kodwa malibe *clean,* lifaneleke—amakulu abantu akohlwa zindawo zokulala e Qonce namhla owomela kuyo. Kakade inqobo yezi zinto yimalana enobonyana yokususela. Amadoda anento emipaka- tweni nge eyisa iso lento.

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Tshehe 1 Funda apa wena utandana ne Mpawana :—

Nkosi Mhleli we-*Sigidimi,—*Ndiya kubongoza kaundincede undifakele lemigcana imbalwa kwelo pepa lamanene namanenekazi, andimntu uhlale ekukataza uzundinyamezele. Kuko indawana enje endifuna ukuyazisa kwizihlobo zam. Apa e Cathcart, kwi Location yaba Ntsundu, kuko indlu yaba hambi ekutiwa yindlu yezibele, (The Traveller’s House). Ke zihlobo zam mandinazise ngendlu leyo kuba niyakonwaba kulondlu ye Ndwendwe. Ngendawo yokulala urola isheleni, (1s); ngokutya kusasa yi sikisipenisi, (6d) ; ngokutya emini yisheleni, (1s) ; ngokuhlwa ukutya ikwa yi sikisipenisi, (6d), ilula ke lomali. Ngenxa yezibele ezikulo ndlu, mna mntu waka waya wafika ke, umntu woyibona kwaselucangweni layo ibalwe (Traveller’s Home (Ikaya laba Hambi), kwa Ngqo onezibele. Ize niyiqonde ke zihlobo zam lendawo ibalwe elucangweni kutiwe Traveller’s Home, (Ikaya laba Hambi), kwa Ngqo onezibele. Mandipele ndingowako ndim,—Bill Pemb’ eshiya.

By right lenteto ngeyingeniswe njengesaziso yabatalelwa ngokwesiko ngenye yezisheleni ne dwebilityi zifunwayo ngumzalwana, (isandla sesomzalwanakazi) wetu. Singavuya ukuva ukuba lomsebenzi wocuma.

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Bangamonelwa kufanele abazalwana bebala letu abase Dayimani. Sitsho ngesiva ukuba bekuko e Kimberley ngo 3 September. Ngam’balwa, bekuko imvumo evakala, ngazo zonke ingxelo esizivileyo, ukuba ibiyole kunene. Umlungiseleli wayo ngumhlobo wetu u Mr. Meshach Pelem encediswa likaba ebeke likwezindawo ngemihla edlulileyo. Lemvumo yayikwindlu yemicimbi yomzi wonke yase Kimberley (Town Hall), isihlalo esipambili sino George Bottomley, Esq., isitshefuta somzi. Lomgcobo wenzelwe isitunzi ngokubako kwamanene apambili ase Dayimani ; pakati kwawo singakankanya i Jaji Enkulu yelozwe, u Mr. Justice James Buchanan, umfo ekude kutiwe ngu *Nestor* weli lingamazantsi e Afrika ngobuciko. (U Nestor liciko elikulu lokuteta lama Grike). Ubuzinyaswe kanjako ngobuko buka Mr. Justice Twentyman Jones. Kuyasivuyisa ukuba abo bebala letu ababengaba lomsebenzi bahloma usiba olutsha kumnqwazi wodumo lwetu bamnyama ekuculeni. Pakati kwekaba, nekabakazi elalisemculweni apo sipaula amagama o Mrs. Pelem (ozwi ekuvumeni lingekalityalwa kwezindawo), no F. Malisela, Henry Mayafi, July Njoli, R. Thaba, M. Mtshai, Moyeni M. Kosani, M. Kashe, E. Ngiza. Akukabi pi nto ’zakowetu!

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Kulentlangano yemvumo ibise Kimberley u Mr. Joseph S. Moss ufunde ipepa ngemfundo yabantsundu elibonise ukuba lilungiselelwe ngenkutalo nozondelelo. Uzame ukubonisa imposiso ekoyo kuma Ngesi yokueingela ukuba umntu omnyama ngu Mlungu osemva njekodwa entweni zokukanya, ekekubeni kungeko nto injalo. Umntu omnyama uhamba kumkondo owodwa ongaba unxulumene nowama Ngesi kodwa awudibene nganto. Nokuba woza ade ontsundu anyuke entlalweni afane ne Ngesi akasakufana nganto nalo ; uyakuma kwesake isiganga. Ukalaza ukuba imfundo yetu bamnyama ayiqalwanga kakuhle kuba kusuke kwatiwa indodana esesezantsi, engeka fundeli kuyapi, sele ingumntu ontsundu ofundileyo kanti ke lonto lisheyi lokuza kugxeka yonke imfundo yetu bamnyama. Baninzi abaya kumvumela kulento u Mr. Moss. Sivuya kakulu ukuva ukuba usekelwe kulenteto yake ngobuciko ngu Mr. Justice Buchanan, no Mr. Justice Twentyman Jones.

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Siyatemba ukuba abamkeli be *Sigidimi* baya kuwagqalisisa amazwi alendodana ibale lencwadi ilandelayo. Ayakubabonisa olona hlobo lokupatwa kwaba bantu babulala amapepa endaba ngokungawaxasi. Ukuba bonke abamkeli bamapepa bebeya kuquba kulomhlambi uzitandayo indaba zamapepa, onga kodwa ungazifumana ngesisa, ngoluhlobo lubangele ukuba lomzalwana ade atumele igama lake ngekungebantu bawatayo amapepa. Iti lendodana.—

Nkosi yam Mhleli wendaba.—Ndivuyile ukufumana elixesha ndise ngosapilayo, ndisatwelwe yi Nkosi. Imbangi ebange ukuba mandikubalele yile, ndiyabawa ndibawela udaba Iwamanene akowetu, ndinga ninganditumela nam ipepa ukuba niyavuma. Ndidiniwe kukuhlala ndisiya kucela kwabanye, nabo badiniwe kukuhlala benento ebakatazayo enje ngam nje. Ude wati omnye kwowu funa esako, ndite kuba ndisazi ukuba asiso sake naye ndaqumba ndafun’ ukumtuka, ndabuya ndati awu hleze angabi sandimka, unegunya kuba sibolekwe yena Senindinceda zihlobo zam ngendawo zonke. Nangemali andazi nokuba yanelena leyo, nose niqonda eningakwenzayo. Nditumele isheleni zontlanu (5s) wondipendula ukuba ayanele. J. T. T.—Sterkstroom, September, 1884.

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Abanye kusoloko bebuza ukuba wada watini na u Joseph Fondini. Uti um’fundisi wase Tyume yabuya lonkabi, oko kwakutiwe ilahlekile, yafika isiti, “M’fundisi ubona nje ndati mhla ndapuma e Rini ndisiya Emnyameni ndabanjwa ngamapolisa andifaka etolongweni. Ndite pambi kwe Mantyi ndabonisa incwadi yokundinqinela ukuba ndiyi titshere kanti ndiyazeyelisela. Isuke Imantyi yati oku wapule umteto ufundile sendiya kukunika iveki zontlanu usebenza nzima. Hayi ke ndisebenzile ndibulawa nayindlala kungeko nto siyidlayo. Ubona ndifika nje ndipuma kulo tolongo.” Ute um’fundisi akuyiva lombali wawa elusibeni wati uza kubalela u Dr. Dale no M’patiswa Micimbi yakowabo. Upinde wabuzisa ku Joseph ukuba kodwa yinene na lento, wati omnye yenkulu yona, ongasoze ufumane ingapezu kwayo. Ute um’fundisi ungandingenisi ebuxokini, wati omnye kodwa wena uti ndingade ndingenise wena na? Hayi ke bahlukene ngamazwi okulilelana, umaneli lowo epefumla izisongelo. Ute xa abalayo wacinga ukuti lento inkulu, mandiyingene ndibufumene bonke ubungqina; make ndibalele nase Mnyameni. Asazi ukuba yena lo Maneli wase Tyume uswele kangaka inkolo ebenani na; siba nje abafundisi ngabantu abamkela into yonke abayixelelwayo. Ute lo wase Tyume esatandabuza kweqata um’fo wase Mnyameni, wabuza kuye, wati lom’fo hayi m’fundisi buxoki yonke lonto, akazanga wabanjwa lomntu ; ebeko okunene Emnyameni apo esebenza into zake ! Ute unkabi akuva ukuba um’fundisi uyifumene inene wabala incwadi yokuti m’fundisi andilali kukuba ndakuxokisayo, nceda ukamele ngemitana yako, ndaqauka! Um’fundisi lowo asazi nokuba ukamele ngamti mni na, kodwa incwadi leyo uti woza mhlaumbi ayibeke pambi komzi ontsundu. Okwanamhla sisaxela kodwa ukuba *Isigidimi* sawulanda umkondo ka Joseph, nokuba labuya lisitsho elo qawana.

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