ISIGIDIMI SAMAXOSA, NOVEMBER 2, 1885.

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nedwa, nidele, nicase nabafundisi benu, nibe ngo Noqqakadule.

3. Kwindawo yesitatu siti, musani ukuzikota inxeba njenge ncuka, kuba kukwa kukuzikota inxeba ukulilahla itamsanqa lezwi le Nkosi. Baninzi abate oko eli lizwi bebe libambile, bayazi, bayiqonda lendawo yokuba, nokuba batiwe ngweve zimbuzane nezibawu zembandezelo, nentshutshiso zozimfazwe, nezoncitakalo kodwa, kuko into abangena kwahlukana nayo, vile, voxolo lompefumlo, yokuxolelana no Mdali wabo, Bebesazi oko ukuba ubu- tyebi, nobunono, nobunewane beli hlabati zifana namagqabi omngculuba, neminye imiti evutuluka amagqabi ebusika, ati aqame kunene ngelinye ixesha, ize kufike inqwitela zobusika eziwaqutelayo, avutuluke onke, kungasali nalinye. Kanti noko lomti uhleli, kuba uyafunxa ukunyakama nge ngcambu zawo, wobona ngawo ubani wonke ukuba ihlobo liyavela, ubusika buyadlula. Ukulahla ilizwi lika Tixo kukuzikota inxeba. Akuko ndawo aoze sibuye siyifumane sonwabe kuyo, kuba simka nenkumbulo nemvalo zetu, simka nezikali ze gospeli eziya kusisantsulisa kude kube se Nko Base Bakuba. Masimanyane kuzo zonke izinto ezilungileyo, ze. Lizwi, ze Nkutalo, kuzo zonke izinto ezingamalungelo etu emhlabeni apa, pantsi kolu laulo lwabamhlope.

Maxosa, Mamfengu, Batembu, Mampondo, Maxesibe, Matshaka, njalo-njalo, yekani ezo mfazwana zenu zingasoze sincede nto ngapandle kokuncedisa intababalalo kwa yenu. Telelani kuyo le nqina ka

Gquma barwaqele, Timla betuke,

’Mtunzi wabo bonke bengaka nje.

Tibani Yimbumba ya Manyama. Kukade kusitshiwo, kodwa akubonakali. Inye into eyakude isivule amehlo, kuxa seside safika emideni yase Nko nase Bakuba, amazwe esiwanxamele sisiva nangaba mandulo ukuba akazange afikwe mntu, xa sesifana nama Indiya ase America, sesipelelwe kwade kwati mu tu. Masihlale pantsi kwabo bonke obu bunzima, bulungile, kuba zonke ezinye intlanga ukuze zibe zizo, nazo zacanda kuwo la mabenu-bentsu, nezi nzima. Lomzi uyi Rome awakiwanga ngemini enye. Yibani Yimbumba Ya Manyama watsho umfo ka Gaba ukumka kwake, ukutshonela kwake pantsi kwalo Mqonci use Twatwa.

AMABAL’ ENGWE.

Kaloku nje kufun’ukuti ntshimpa-ntsholo, umzi wonke umanyonyana, udumb’amaqeba, kuba uhlutwa ub’usel’uka- mulukile ukuba wamkele esandleni so Mnini nto zonke.

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Ukutsho senziwa yindawo eyenzekileyo kuyo lenyanga ingu October. Kute emva kwazo ezimvula zinileyo, watyeba umhlaba, wafuna ukuvusa okudala, kwabonakala ukuba namhia indzala iza kuba mnyama, amaqunde azakuba ngamadobo njengokudala. Inkomo nozibokwe bayanqula, kuyafincwa intwana ezira'rana kulo lonke elifuyiloyo. Amafuya atengisa ngomt'into nezity‘imi, umzi liyapila kanye. Kodwa ke kuko into ebete umzi wazishwayimbana. Isuke inqolowa yakubon’ ukuba inxenye kuxa ite ntliti ukudubula, inxenye imvila, inxenye kuxa iqala ukuba bele, kwa nale ise qumbi nelikaba, yonke lonto itiwe quba ngexoshomba.

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Inxenye ipulukiwe kupelile siteta nje, inxenye yobuyiselwa imbewu yodwa, inxenye imbewu nemigudu yayo kupela, yona inzuzo, hayi kanye. Ngapandle koko, kuyawako intshaba ezininzi ezidla izitombo. Imibundane, neziboto namanye amaranga-rangana afun’ukufana nencukutu zasendle ; zisuke zisiti ngunga tu isitombo kwa sisavelisa intloko, nokuba seso puzi nokuba sesantoni.

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Pezu koko, noko sekunjalo, zingapezulu zona indawo ezite- mbisayo kuwo lonyaka. “ Asinto iyakuba nqolowa elizweni, asinto iyakuba ndyebo namvula,” satsho esinye sezicaka ze Nkosi libalele nga ngacawa itile e Sheshegu xa Sishumayelayo, kwakuxa lishushu isimanga, sekukudala yancanywayo into elitontsi lemvula, sati kwabunje, “ Asinto indyebo, asinto imvula nonyaka nje.” Kanti okunene iya kuna kwangokuhlwa kwalo mini yalo Cawa, engekapoli amazwi ka Nyawontle isicaka se Nkosi. Kwaye ikukuqala kwale mvula ke oko.

Isana kunene kwindawo ezininzi, unyaka usatembisa kunene. Kuyavuyeleka kunene kuba umzi ubusel’uxakekile, ke lemvula ininzi into eyiputumileyo. Kuqala iputume ubomi obuninzi, obabantu nobe mpahla obungebu sebutshonile ngezimini, kuba elilanga namhla lixakile, sonke simfaninye. Aku Bulu, Ngesi, Mxosa, Msutu, Mfengu, Jamana njalo-njalo, intolongo zizele ngamasela entlanga zonke ngenxa yendlala. Nakalokunje izindlu zisagqojwa ngobusuku ngabamhlope nabantsundu kumfaninye namhla. Akuko Jeke na Swell, kunye kuyafana. Namhla kubuliswana ngezandla, apelile amaratshi.

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Besifanelwe ke ngoko kukubulela ku Somandla siyibone le nceba ingakanana yokusibeka ebuya esipulula kuba silibumba lezandla zake. Lemvula siyipiwe ngenceba, sihlangulwe tina bomtina, kuba kakade singo Nontongana ZiloMehile tina sonke bantsundu. Bedingabantu bokwenza inzwinini yemitandazo kuzo zonke indawo apo kuko umntu, ngokukodwa abo bati bangabalandeli bayo, bengengabo abalandela ngemilomo, abentliziyo bona.

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Kuke kwako ubupitipitana e Kapa ngenxa ye Jamana ebelifun’ukubanjwa ngomteto, kwamayela nokubulawa kuka Constant lelinye i Jamana elingu Bencke, lowo sesike samka- nkanya komnye umhlati. Kube ngakutshwa mapolisa esel’epete ezo warrant, ayake itsho inkosi jama Jamana ebise nqanaweni ebise lwandle, kwada kwanga kuyayekelelwa ukuze ike ibete ucingo kwelama Jamana.

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Kuyavuyeleka ukuvakala izitakazelo zendyebo yemvula nentembiso ndyebo kulo lonke ihlabati; kuvakala njalo kude kuse kwelakwa Bomvana. Kodwa ke yona into yokubiwa nokubadwana ise kwa mfaninye nale yelilizwe, kuba nakona umhlaba umi kwangopote, uyadlokova kwanje ngalo wakowetu.

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Kuko namare okungati kuke kwarixana u Major Elliot no Sarili ngendawo ezitile, bahlukana bengavisisananga kakuhle, ke noko kuyavakala ukuba bobuye bavisane ngayo londawo kuba u Major Elliot ngumntu ebe kuvisisana kakulu nalo nkosi inkulu yendlu ka Tshawe. Kungakubi ukuti akufuna ukawuyeka umzimba kuyawavela intwana ngantambo zokumcandisa kwa amatafa, adliwe zingcongconi kwakona umntanenkosi we Siroro so Nobuto. Yanga ingabona lonkosi yohlanga ukuba bonke ubukosi buyapela, onke amakomkulu aya- nyibilika, inga ingalamkela ilizwi le Nkosi yenkosi zonke kunye nesizwe sayo sama Gcaleka.

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Kuyatembeka kodwa ukuba mhlaumbi kobako umnyinyiva akufika kwezo zizwe u Rev. Dr. Soga, umfundisi wohlanga, nonyana womfundisi omkulu nowokuqala koluhlanga lwetu, obubele emsebenzini wake kwakweso sizwe sakwa Gcaleka. Uya kuvusa kwa ezo ndawo zika yise, ebonisa ngezinto ekuzizo namhla, kunento ebekuyiyo ngemini zika mfi uyise. A- kwaba lomfundisi ebengade aye kufika msinya kwelo lakwa Bomvane, aze ade alishumayele kwakona, ebotwe kulo Gojela ilizwi le Nkosi. Yanga i Nkosi inganaye nenkosikazi, ibasikelele.

Kuko into eza kuhla kalokunje, ulutsha asikuko nokuba lusile, lungelulo lodwa, inkoliso yabantu asikuko nokuba yenza izinto ekubonakala ukuba zezixela ukuba bangabantu abadungudeleyo abangenasiko bahamba ngalo. kuba ngesiko lama Xosa nezinye izizwe ezinobukosi asinto ibiko ukufeketwa ngegama lomntu omkulu nele nkosi. Namhlanje ungafika kuko o Maqoma, Tyali, Sandile, njalo-njalo, kude kutiywe nezinja ngalo magama. Namhia sibona emapepeni ndodana itile ibanjwe isiba ingubo zabantwana, ite yakubuzwa igama layo yati “ Ndingu James Stewart; ” kwaye ke oko ikukufeketa ngegama lomntu omkulu, kuba elogama ifeketa ngabom ngalo ib'isazi ukuba iya kuti yakutsho kuhlekwe, kubalwe emapepeni, kuze kuyole kuyo nakuyo yonke eminye imirungwane efana nayo, nemhlope kwane ntsundu. Asazi ukuba abantu basingisa mlambo mnina besenza ezi zinto nje. Elo ligama lomfundisi omkulu, u Rev. Dr. Stewart, u Mongameli wase Lovedale.

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Abantu bangenelwe ngo sitwayi, njalo-njalo, ezingqondweni zabo, bayagxupuleka njenge mpukane ezindaweni ezinkulu ezingaba lingeneyo, bayagagamela kanye nonyaka. Baxelisa uqongqotwane, yena ati akucukunyiswa yinto asuke eme nge nzipo, acalabise. Kute abantu batanda kakulu ukuzibeka ezikundleni zaba ngasekoyo, bada baba sebewafumene loma wonga, bati ke ngoko bafumane bagxupuleke nakumanzi ashushu nje nge mpukane, bade baketwe bebe sebe zifake kona bona ngelabo.

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Bati abantu abangekazazi ingubo zase Mlungwini, iti nebatyi ibe yibulukwe, njalo-njalo. Kukwanjalo kumntu ozalise intliziyo yake ngo moya wenkohliso, usuke angazi bani, angazazi nenkosi zake, nabamongameleyo. Usuke afuzise imbali ye Mbulu no Ntongana-yentsimbi, yena wapangwa