ISIGIDIMI SAMAXOSA, JANUARY 1, 1880. 5

INTLANGANISO YE TEACHER.

Nkosi, Mhleli we Sigidimi,—

Kaundincede undifakele lemigcana kwelo pepa lako lidume kunene. Ndeva ngamini itile, umfana ofundisa apa esiti, kuza kwenziwa intla- nganiso ye teacher apa kuye. Ndavuma oko. Kute ngenye imini xa nditi tu ekaya, ndabona sekupapa i-flag ebomvu nemhlope, ndati namhla konakele. Ndakufika ndite kuye kukutinina oku, ute ndalatisa abayakuti kanti abawazi lomzi. Utsho ndabulela. Kute ngemini elandelayo zagaleleka i-teacher zimbini, zakubona le flag zeza ziza kuqonda ukuba ilapa na intlanganiso. Manditi yahambiseka ngohlobo oluhle kunene. Ndacela ukungena ndipulapule, ndite zakundivumela ndatakazela. Asikuko nokuba ndayi fumana iyakuba luncedo olukulu, ngoku kodwa kwi teacher, ezi nobunzima eku fundiseni, ngokusuka ziswele amaqinga, ziswele noku wacelela angawona alungileyo, nafanelekileyo kumsebenzi wokufundisa, ukuzeke ivakale, itandeke, imfundiso yazo.

Manene akowetu, maze ningalindeli ukuba ndixelele ingxoxo yazo, kuba zondigxota ngomso, ziti ndingu Ndaba Mlonyeni. Ndiva ukuba elandelayo iya kuba se Fort Beaufort, kwa Nogqala. Ngenxa yoku yitanda kwam, ndiya kulinga ukuyi fikelela, ukuba andikugxotwa, kuba zandibawisa ngabom. Usuku Iwayo ngati lolwe 8 ku January 1880. Mandivale ngelo kuti, mikulu imigudu nemizamo, eyenziwe ngaba fundisi, nazi mantyi, isenzelwa uhlanga Iwakowetu. Ewe, luhlanga olu ngabanga ukuba ati nozamayo, afe amandla ngenxa yoku ngaqondi izinto ezi ngamalungelo kubo. Kodwa manditi, kulu- vuyo ukuva uku ba lentlanganiso iqalwa zi teacher ngokwazo.

Nantso kakade ngoku into efunekayo, manene oluntsundu uhlanga, papani kalokunje, kuse hlotyeni; no Ntloyiya bayapapa ehlotyeni, za- kuba intsiba zihlumile.

Ndim

Kivit Swartbooy.

ISIGEBENGA E-KAYA.

Mhleli,—

Ndincede undifakele lamazwi. Apa kwa Qoboqobo kuko umntu osidinisileyo. Kuko mfo utile owaqala weba inyosi, waposwa entangeni. Wakutshwa. Emva koko weba inkuku zambini, zayakute- ngiswa ngumnene selezipawule, azavunywa. Wasele zishiya apo. Zifu- nyenwe ke ; waposwa kwasentangeni. Apo ugqoboze kwangoko, wapuma watimba ibatyi, ne bulukwe, nehempe wemka. Wafika komnye umzi watwala igusha. Waya komnye umzi wangena ngobusuku watimba imbiza, nebekile, nesitshetshe, wemka. Kute kuba kulandawo wayeye kutengisa kuyo iseludadeni, waselesonda ngayo, kupume umkosi ukuya kumzingela kolo dada; kwapuma nemantyi. Ufunyenwe elele, wavuka wabaleka. Kulondawo zafunyanwa ezangubo ebezitimbile, kwafikwa elele pezu kwamakasi e-Ertyisi azitimba emasimini ngobusuku. Ude wa. banjwa, amposa ngentanga. Ute kwimantyi ndiyakubuye ndibaleke. Ute xa esemsebenzini, wabona ngati lilibele ipolisa elibe limkangela, watsiba watabata umpu walo, wabaleka waya kwela kwakola dada Iwake. Upumile kwakona umkosi wamdulula, kwati kaloku namhla kwangati kubonwa imbabala ipuma ehlatini. Noko akwabiko ndoda imcanayo nge mbumbulu. Wazimela, kwafunyanwa umpu wodwa. Kute ngo- bobusuku wangena kwenye indlu watimba imbiza nebekile, kuba ezokuqala zafunyanwa ; wangena ebuhlanti, waxela igusha wayitwala, wafunyanwa kusasa elele ehlatini, imbiza yenyama ibila ecaleni kwake. Namhla use Qonce. Ngati sisate kefu, kuba amanzi abengasakiwa inkuni zingasatezwa. Nditike ukugqibela, bonani naso isigebenga ekaya.

Ndim

Mbulunga Mashologu.

Nkosi, Mhleli we Sigidimi,—

Nasi isaziso sika Rulumente.—Kuyakumiswa imiti emibini, omnye uyakuba se Ncambele, omnye ube sezibukweni kwa Kambi. Akuko mntu oyakugqita aye ehlatini, ngapandle kokuba aye kumgcini mahlati; woti, ote wafunyanwa ewapula lomteto engena ncwadi emvumela ukuba makaye ehlatini, ziyakubanjwa inkabi zake, zinikelwe esandleni se mantyi, iti yonke inxamleko ihlaulwe ngu mapulimteto. Ndicelela lamazwi ukuba uze uwafake e-Sigidimini.

Ngomhla we 17 kule Nyanga kwagwetywa amatyala amabini e-Ofisini yase Tsolo. Lamadoda ke ayegawule amahlati. Enye yadliwa inkomo ezintlanu, ngokuba ibihlahle amasimi amahlanu; enye yadliwa inkomo’ezimbini, ihlahle amahlati amabini, nawo alivuma ityala alenzileyo.

Ndipela

Ndim

Thomas Ngudhle.

Willow-wood School, December, 6,1879.

Nkosi Mhleli,

Kaundi fakele lamazwana endiwasingisa pakati komzi wakowetu, okunye ndibacela ukuze bandi pendule ngoxolo, kuba kanjalo ndibala ndisoyika.

Eyonanto yile. Ndine minyaka engapezu kwe shumi apa kwa Gcaleka, andizanga ndimbone umntu omhlope eshumayela pakati kwaba ntsundu, nokuba kuse Caweni nokuba kuse mvuselelweni yemitandazo. Ndiya bashiya abafundisi, anditeti ngabo bona, ngumsebenzi wabo lowo. Kuba ndisitsho nje, ndike ndaya ngapa Esinqenqeni (Fort Beaufort) ndamana ukubuza ku dade okon’ apo, ngoku hambiseka kwelizwi lika Tixo. Wandincomela kunene, wati, ubona nje, tina apa, akuhlalwa nge Cawa, kushunyayelwa ngo Mr. Jesse Shaw, no Mr. Cumming, nabanye. Wati kanjalo iremente zipatwa ngabo, baya puma baye kushumayela ema qabeni ngapandle. Watsho ke, ndase ndikumbula amanene ase Dikeni akutsho, ango Mr. McGillivray no Mr. Dorrington, amadoda apumayo nge Cawa zonke. Lento ke bazalwana asinto ndaka ndayi bona ukupuma kwenene liye kushumayela indaba zoxolo. Ewe u-Mantyi waselu Xwesweni, e-Ngqamakwe, anditini ngaye. Hayi, into ndiyi nqwenela, inqabile. Ndiya buza ke ukuba yenziwa kukutini na lonto? Lento pofu kendiyi buze nakwabanye abazalwana, bati abazi nabo. Nase planini yase Tsomo lelogama lodwa endilibonayo. Waka wati omnye kum, “ Uzuza ntoni na ngokuya kushumayela?” Ndati mna, “hayi nento kulomhlaba, kodwa kwilizwe elizayo sokongozela.” Lati elinye iqaba, “ unyanisile esitsho nje! Ukuba kuko into ezuzwayo, ngewubona'abe Lungu, sewuqonda ngabo ukuba akuko nento efunyanwayo ngabantu, kuba bona into yabo, basebenzela imali kupela,” ndase ndigqita; andibanga sahlala nalo maqaba.

Nanga amazwana endiwa cingileyo ngoku:—

1. Andidele kuhambisa

Kwako ke wena msebenzi

Luleka uhlanga Iwetu

Ulus’ apo ubonayo.

1. Vula imilomo yabo Batumekelele bona Ubas’ apo utandayo Bakwenzel’ indawo kona.

“ Abalumkileyo baya kukanya njenge sibakabaka, nabo baguqulela abaninzi, baya kukazimla njenge nkwenkwezi, kude kube ngunapakade kanapakade,” Daniel xii. 3.

Ndingo ngapakati kwabancedisayo,

James Nguza.

[Siyatemba ukuba ambalwa amaqaba acinga ukuba abe Lungu base- benzela imali kupela. Bengaka nje, abade bancama no bomi babo ngoku ngxamela ukulihambisa i-Lizwi le-Nkosi, kungade' kutetwe into enje na, ngulomntu! Ingaba na yile imbangi yokuba amanye amaqaba anga linyamekeli i-Lizwi? Mhleli we Sigidimi.]

Edikeni December, 1879.

KU MHLELI WE “SIGIDIMI SAMA XOSA.”

Nkosi,—

Ndike ndabona imizi yabantu abamnyama, kufupi nemizi yama Ngesi, kuti ukuma kwemizi yabamnyama kube kubi kunene. Kubi ngezindawo ndaku kugqala. Amanyala akanaku fihlakala, kuba izindlu zakiwe ngoku yingxube. Emi ngolo luhlobo ama Lawo, ama Xosa, ama Mfengu, nabe Sutu. Izindlu zixinaniswe kakulu, akuko ndawo ifihlakeleyo. Akuko kusitela komntu, akupuma endlwini, akuko donga lokusitela, akuko nokusitela ngenye indlu. Kunjalo e-Queen’s Town nakwe minye imizi yaba Ntsundu ekufupi ne dolopu. Kunjalo nje, ubu nxila buyanda pakati kwetu, nenteto esileyo iyakula. Zindawo zoku kangelwa ngaba yali ezi. Aba fundisi baya siqonda na isimilo saba kolwayo, ukuba siya sindileka ngakumbi kokwa pambili; nokuba sibuya ngomva na ?

Ntibane Mzimba.

I-Lamarre Fireball.—Kuko enye into yemfazwe ngoku, eqalayo ukwenziwa. Kusa boniswa ukwenza kwayo. Lento yenziwe e-France. Ibizwa ukuba yi Lamarre fireball. Lento idutyulwa nje nge mbumbulu yenkanunu, ize iti apo iwe kona, isuke ivute ngoku qaqambileyo, ikanyisela ngama cala onke, busuke ubusuku bukanye nje nge mini. Xa ke ikanyayo, ingabi naku sondelwa ukuba icinywe, kuba imana idubula imbumbulu ezi ququmbayo. Zibulale wonke umntu osondelayo. Umsebenzi walento ngo woku bonisa ebusuku indonga, nezikuselo, ezenziwa lutshaba xa luraula inqaba, kuze ke kube noku dutyulwa nge nkanunu kwe zonto zakiwayo lutshaba.