“ IFANI ” ZABAMNYAMA.

Nkosi yam Mhleli,—Ndifuna ukuba uke undifakele lamazwana am am’balwa kwelo pepa lamanene akowetu. Kuko into endiyiva ndiyivile kuhlanga lwakowetu oluntsundu, lento siti ukuzibiza sizibize ngo bawomkulu, kanti sifanele ukuzibiza nge ziduko. Indawo leyo ndinga kungako inene elindicaciselayo. Uxolo manene akowetu sendiposisile ukwenjenje kuba ndisengu mtshakazi oqalayo ukulunguza kwelipepa lamanene. Owenu futi,

Jacob Oliphant.

Tarkastad, 27 July, 1884.

UMVELI WOHLANGA.

Mhleli obekekileyo wendaba zohlanga lwakowetu ndincede uvulele indawo elopepa lam noko ndibale kade ixesha selihambile ndinomcamango ngonyulo lwamadoda e Palamente endiwubeka pambi kwamanene akowetu, oti ukuba ndiyaposa andixolele. Ndicinga ukuba kula maxesha akaloku nje akukafuneki ukuba abahlobo betu abamhlope sibalahle abasivelayo ngempato yetu erabaxa belinga ukuba nati sibe nempato elungileyo. Ukutsho mzi wakowetu ndibangelwe yinteto yabantsundu, inxenye yabo iti masivotele abantsundu bodwa sibayeke abamhlope. Nantsi imvo yam manene akowetu ukuze abantu u Tixo abatamsanqele bazenza izinto ngokuzitoba bangazipakamisi, bangabi naratshi, okunye bangangxami, bacokise. Naku okwam ukubona imfanelo yetu ukuba sibe sibaninzi tina bantsundu besiya kunyula bobabini—omhlope nontsundu kwindawo zonke ekunyulwa kuzo, kumacala ngamacala betsala kunye. Mandicacise mhlope—ndiyavumelana nabati makunyulwe ontsundu, nditi kulondawo masingaketi bala mabanyulwe bobabini singamnyuli omhlope ongenabuhlobo namalungelo etu, sinyule abo bazihlobo zetu, njengokuba nontsundu singamkupayo ekumnyuleni ukuba ube nguntamnani, oko kukuti umncetezi wohlanga lwake. Ngokukumbula kwam nditi seleko amadodana okunyulwa antsundu afundileyo, karti ke nina niwazi ngapezu kwam awona angaketwayo anengqondo yokumelana ne Palamente, amaciko nasekuteteni. Nanga amagama endicingela ukuba afanelekile—Messrs J. Tengo-Jabavu, Daniel Ndwanya, A. Gontshi, S. Sihlali, W. Seti, J. K. Bokwe. Undixolele Mhleli ngokwenza into ende.

Umveli Wohlanga.

Horton, August 13, 1884.

IMIKWA YO MQOMBOTI NE BRANDY.

Umqomboti ulungile ngokuba wenziwa ngamazimba nombona olinywayo ngabantu. Ibrandy ilungile ngokuba isenziwa ngemifuno emnandi elinywayo ngabantu abanezinto ezimnandi ozi swekile, nozi kofu, nemali, nengubo, nezinye izinto. Kodwa ke zihle inkonzo zelizwi lika Tixo ngu mqomboti, bafile abantu abaninzi nguwo, mininzi imipefumlo epumileyo ngenxa yawo. Kude kwafa nenkosi u Sandile ofe ngenxa yawo. U Sarili usesehlatini nanarnhla ngesizatu sawo ; ezinye zisezitolongweni, ezaba Tembu, nezama Tshaka, nezabe Sutu nezama Mpondomisi, nezabe Lungu, zibulewe butywala bamazimba nombona, izinto ezilungileyo ezilinywa ngabantu ezo. Makude kuvele ntonina ukuze buqondwe ukuba abulungile, makude kufe banina, makude kucitakale banina, kude kudleke banina eya kusenza ukuba sikolwe sibubone ukuba nakuba ingamazimba nombona izinto ezilungileyo nje kodwa bona abulungile. Ibrandy zininzi izigigaba zayo. Nanamhlanje abanye basezintolongweni ekutiwa babulele abafazi babo bebafumana ezitilat.eni zase Qonce benxila yiyo, bababuiala ngokusuke bangahambi nabo xa bagodukayo. Kuko nabacolwe befele emijelweni bebenxilile yiyo. Baninzi ke ababulawa yiyo andinakubagqiba. Bungenisa imibulo nezipitipiti. Zombini ezondy wala makude kufe banina ukuze ziqondwe ukuba azilungile? Peza wetu apa ! Ndim esako isicaka

N. G. Nontshinga Wella.

King William’s Town, July 28, 1884.

AMANQAKU KWESIKA 18 JULY, 1884.

Mr. Kuzana ukuba ufuna ukuba sidibane ngazwi’nye nawe apa pesheya kwe Nciba. Yiti ukuba akusimemeli intlanganiso ubeko kwi “ Mutual Improvement Society ” eyoba se Gcuwa (Butterworth) nge 26 September, 1884, ngolwesi-Hlanu ngokuhlwa ukuze ube nokufumana udodana olungayipicotayo lonto luyibonele indlela.

Mr. Swelinkomo ndipantse ukuti uposisile ukungalibali igama lako, kodwa ndibuye ndati fanukuba sewazekelwa nguyihlo intokazi “enamapike engakwazi kufunda.” Ndati ke ufanele kanti ukungali­bali kuba woyika ukutiywa ebukweni nayinkosikazi. Kodwa ukuba ub’ungum’fana njengam nje bendiya kucela igama lako. Kuba mna nditi kwaza kwateta ndoda, andanele kutsho kodwa nokuti “Amen” njengo Mr. Editor ndibuye nditi Hip! Hip!! Hurrah!!! Ndibuye kwakona nditi Hip! Hip!! Hurrah!!! Pinda ubale mnene. Ngamanye amaxesha ngati mna nabafana ababi nako ukuyimela iminyaka emitatu mhlaumbi emine yokuba atsho intombi ifunde xa ingafundanga. Basuke bati “ amagama okubiza abafazi babo ayapela sebebaninzi o my c ear, my pet, my iove, my dove sokohlwa nokuti ngo myself mhlaumbi o my come kuba bayalala.” Akunjalo yini Mr. Swelinkomo?

Mr. James Maqubela lonto yokuba sifake isi Ngesi e *Sigidimini SamaXosa* ilunge kakulu (too good) kangangokuba ingabi nakweuziwa. Ukuba lonto uyayifuna kunye neqela lako velisani pepa limbi songena sinikumshise. Okanye ukuba u Mr. ‘Sigidimi’ uti ufuna imali engapezulu yitsho kuye asikupe iveki zonke woyifumana.

Mr. R. M. xa unomdlalo wakufuna u Nokangela (Looker-on) aze abe nguye oya kusixelela okumnandi nokubi akuvileyo. Wena usixelela ukungakohlwa nokucula okumnandi, kodwa kanti mhlaumbi nokukohlwa kwakuko pakati kokungakohlwa. Mhlaumbi amaculo angena solo wawenza i solo kuba ninjalo nina kaba lase Heald Town. Ndim

Joel John Madubela.

Impukane, August 14, 1884.

OFUNA UNCEDO.

Nkosi Mhleli,—Kaundifakele esi sicelo sam kwelo pepa lamanene akowetu ndisibekisa kumadoda nakumadodana ohlanga, kwi Titshala, itoliki, abab'alayo, nakubafundisi bakowetu ; ngazwi ’nye onke amakumsha akowetu angabamkeli be *Sigidimi.* Ndicela uncedo kumazwi amaninzi andixakayo esikuleni xa ndiguqulisayo, ndinamazwi amaninzi kunene endiman’ ukuwagqita ndingawaqondi eyona ndlela ilungileyo ekuwaguquleni. Ndisakuke ndifake abe m’balwa kulomazwi kwanohlobo endiwaguqula ngalo mna. Tyila kwi Royal Reader No. III. p. 24, paragraph 4, 4th line—“ Here, you little thieving rogues—Nina ntwana ezifeketa kakulu.” Page 42, paragraph 3, 1st line—“ Bobby was all but gone—U Bobby wase yetshabalele.” Page 43, paragraph

1. 1st line—“ But Quickwit’s presence of mind did not fail him— Kodwa ulotuko Iuka Quickwit alubanga lukulu.” Also in paragraph
2. 1st line—“ One may guess what were the feelings of Quickwit— Omnye angaqasha ukuba zazinjanina izimvo zika Quickwit.” Page 46, paragraph 6, 1st line—“ “ I suspect,” laughed Mary, who had got over her fright—“ Ndiyaqasha,” watsho ehleka u Mary, okwakusekupelile ukoyika kuye.” Kula mazwi nowafumana amanye kuqalwe ngelokugqibela kwaya kugqityelwa ngelokuqala. Ndinga ningancedisa manene akowetu asikuko nokuba kubuhlungu kum kuba lento uguqulo ndiyayitanda ; asuke amazwi anjengawo la andibange ukuba nditvafe, kuba kuti ndakunika i lesson kuko namazwi anje kuti mhla bayenzayo lo lesson baxakeke bakufika kuwo lamazwi kuba nam ndandingabaxelelanga zwi limiyo lomhla, ndisuke ke namhla ndibaxelele ngolunye uhlobo, kubonakale ke ukuba abantwana abanakuyigcina into enjalo etandatyuzwayo. Ndicinge ndacinga ndafumana ukuba make ndibekise esi *Gidimini,* oti amanene namanenekazi akowetu ancedise kuba kum kulusizi ndiswele endingabekisa kuye kuba apa ititshala azikolisi kuguqulisa, asuke amazwi anjengawo la angabi nakufumaneka. Mandipele nkosi Mhleli kuba kumhla ndib'alayo nokub'ala, ndoti kanti sendivingcele incwadi oza kuzifaka. Hlalani kakuhle.

Jonathan Lokwe.

Tsolo, Griqualand East, 18 July, 1884.

UBUDENGE BUKA ZONDIWE.

Kaundipe ituba nam Mhleli ngomnqweno endinawo ongencwadi ka Mr. Zondiwe inene laseba Tenjini, njengenene ndifuna ukumpendula u Mr. Zondiwe. Manditabate kuqala izizatu azibeka ku Mr. Levey imantyi, nazi ke:—1. Uti umdali we mokolo noncitshiso Iwefama ngu Mr. Levey. Ndiyakoiwa ukuba u Mr. Levey kuyaziwa ukuba waye ngelilo ilungu le Commission ezamiswa ngu Rulurnente ukupicota eli laseba Tenjini, nokuncipisa, nokwandisa, nokudala imokolo. Ngako oko or pezu koku ndiyamkanyeza u Mr. Zondiwe ngokuti, asiyiyo nyaniso leyo. 2. Uti u Mr. Zondiwe, u Mr. Levey akayihambisanga incwadi yezikalazo zabo. Impendulo, ukuba i mantyi nite nakuyi tumela *isicelo* yafumana iziposo ezikulu, nokungaqo- ndakali kwencwadi, yaza kengoko yatumela kuni isiti, “Funani umntu onokuqonda ukubala isi Ngesi, umhlaumbi nize kuteta kum,” ibingebi na lomantyi ngumhlobo wabo bantu? Ndayiva kwamhlamnene ke lento ukuba injalo kanye. 3. Ngokutunyelwa kwesicelo sokupatwa yi Nkosazana. Ndingati wona lomcimbi ndinga ndingawupendula wodwa. Manditi esi sicelo sibe nomoya ombi kwasentlanganieweni njengokuba omnye umbaleli we *Sigidimi* watshoyo ukuti kwasuka kwapikiswana ngendawo kamfi u Stokwe. Wati omnye, ‘ Ndim, wati nomnye kufanele mna.’ Ndingati shunqu nditi wayenyanisile. 4. Ngokupuma kwe Ministry ka Scanlen, ndingati ngokomteto aku- ko sicaka sika Rulumente esingavunyelwa ukuba sixoxe izinto ezinjalo, ngako oko lomcimbi ndiwubeka ezandleni zamanene anengqondo ngapezu kwam. Kodwa mna ndikufumana usisulu kumteto we “Perjury.” 5. Uti kanjalo u Mr. Zondiwe, “ Indlu isasidla, nanamhla umntu urola 5s ukuze abe lilungu,” ndingabiza umntwana ayigwebe leyo into, budenge kuye into endiyibonayo mna manene. 6. Uti, “ Isihlalo wasifumana ngamaqinga.” Ute wakumbuza watini sowumbeka emapepeni nje ? Ndiyakolwa akuko mpendulo yimbi ngapandle kwale, “ Andimbuzanga, injalo.” Andizanga ndingabiko entlanganisweni, esi isiroro asika zanga savakaliswa.

Mandiqukumbele, u Mr. Zondiwe andimpikisi xa ati, “ Tina ba Tembu banganeno apa siya kuqabuka sinje ngo Gxidolo.” Ndiyampikisa kodwa rgendawo yokuba lonto ibangwa ngu Mr. Levev. Nditi mna ibangwa zezi zibonda zake ezingamaxoki zonke. U Mr. Levey akaposisi ukucebisa izibonda, zizo eziposisayo, endaweni yokuti lento ayisayi kulunga, wova zonke zisiti, “ Ewe Nkosi unyanisile, siyabulela Nkosi mntaka Livi uteta into, wamsa kuyeka ukusivusa.” Kodwa pulapula zigoduka, wova zisiti, “ Hayi lomfu ka Livi uya kusigqiba mu.” Mandibuze kuni manene ukuba abantu abanjalo ungati ukuze ubancede ubatinina? nokuze uqonde ukuba uyabalungisa ungatinina ? Enye into eyinyaniso, ukuba kunokwenzeka ukuba elona gama lika Mr. Zondiwe lifumaneke, singamfumana esibonda umhlaumbi edibene nazo, okanye engomnye wabafo abapambili emab'ungeni.

Lendawo yokudanisa kwamagwangqa endlwini yaba Tembu, u Mr. Makohliso no Mr. Figilan, banganihleka umhlaumbi bayauihleka namhla, okuya bati beteta, naye nina niteta izinto zo Emma entlanganisweni apa Yabalimi. Lendawo ke ingqinisa inteto yam engezibonda. Mandimvumele kanjalo u Zondiwe nditi siya kufa tina apa nganeno ukuba. akasincedanga u Livi, ngokuba ati wonke umntu osibonda anyulwe ngabantu, oko kukuti imantyi yonyula abantu abatile kwilokeshini ukuze abantu bakete ongexoki kwabo bantu, singapumla ke. Nditeta nje nangoku abantu balomhlaba bagqibele ukumka ungafika nabakoyo becope ematyeni, abafiki banemijelo bonwabile. Kangela kwesi sika B. Hlazo ubone into entle ufike Amakesa ezinkosi onke inyaniso akazazi ezonto u Levey. Ndingati kuwe Mr. Zondiwe ndingakolwa ngapezulu sib'alelana incwadi ngapandle kwe *Sigidimi.* Ndixoleleni manene. Ndim, Umtembu.

Ebatenjini, Aug. 7, 1884.

Elipepa lishicilelwa E-Lovedale Institution ekuqalekeni  
napakati kwenyanga.

8 ISIGIDIMI SAMA-XOSA SEPTEMBER 01, 1884