ISIGIDIMI SAMAXOSA, OCTOBER 1, 1887. 75

Ukufundiswa kwezinja.—Ati amapepa apesheya imikosi yama Jamana asikuko nokuba ingunqa (drill) kakuhle kalokunje. Kutiwa kufundiswe nezinja ukututa. incwadi ezisuka komnye umkosi ziye komnye ; zaye zinjalo nje zifundiswe ukuti zakubona umtinzi ongaqondekiyo nto uyiyo, ziwuxoxe kunene, zibe zivisa impi yakowazo ukuba kuko into ekoyo. kutiwa zidla ngokuhamba netlola obusuku, zize zihlale zite qelele pambili paya, ngokukodwa ebusuku, zidle ngokuyixela ngokuyikonkota into ezingayiqondiyo.

Ucingo ngo TUNG' imilomo.—Luti ucingo Iwapesheya. Kuke kwaxoxwa ngo tung’imilomo lowo. Kutetiwe ngongcingo ezivela kwabantsundu zicasa utung’imilomo, u *“Kunu”* (elona lingafanelekayo). Nokuba lomteto i Ruluneli selibeko isandla sayo kuwo, nokuba u Rulumente wa Pesheya kwamanzi selelinde ingxelo ye Ruluneli leyo ngo *Kunu* lowo, eyakukangelwa emva kwengxelo ye Ruluneli leyo kwanenteto yabantsundu ngalonto, kuba wona lomteto usenokugqitywa kwisituba seminyaka emibini.

Abancwatywe behleli.—Kuvakala ngamapepa ukuba kuyawako abantu abantsundu abagutyungelwe ngumhlaba kwelase Dayimani. Kutiwa bekumbiwa umbolompo suke kwati kusambiwa njalo, kwakepuka indawo ezitile, zabagubungela abantu abane, abafela kwalapo.

Uliwo kwa komani.—Liti ipepa lakwa Komani kuyawake kwaliwa e Lokeshini yabantsundu ngam Gqibelo utile apa. Kutiwa kute kuba inyanga imhlobe abantu be cwayitile kunene, bati ngoko bazonwabisa ngentlombe.

Ihashe elidlelw’indlala.—Liti ipepa eliyi *Watchman* litabata kwi *Journal*. Kute e Selemu kwesuka amadoda amatatu ebusuku, eyakuzingela inqumeya (spring­hares) aye epete ezizibane zisakupatwa ngama dindala ebusuku, zifana neliso lengwenya kutiwa zibulzayi (bull’s eye). Kute esahamba ebaneka njalo, kwabonakala inzola zamehlo ate ntsho kubo ngento eziluhlaza kunene, zibe bomvu ngaxa limbi yada yanga ngamalahle omlilo. Uvakele omnye esiti—“ Nantsi inqumeya ! “ Hayi! ” wavakala esitsho omnye, “ lihashe lanto.” Owesitatu uvakele naye esiti yinqumeya. Kute emva koko kwavakala isitonga sompu “ndzwanga ” kwesositokotoko sobunyama. Batsale kona bobatatu ukuya kukangela, bafika kumfusa omnyama wenkabi yehashe, yenzakele kakubi, idutyulwe entloko. Kunjalo nje eyona nto yabambi kukuba kanti elihashe lelo- mnye wabo bona bazingeli.

Ingcapukiso yama mpondo.—Ipepa lase Mtata livakalise ukuba u Mr. Jarvis we Public Works Department usinge e St. John (icweba lo Mzimvubu) ukuya kulungiselela indlela entsha ezakwenziwa kona esinga e Kokstad. Lite ke elopepa kuvakala ngamacalana onke ukuba amaMpondo ayakwenza ingcapukiso enkulu kwabo bantu baza kuyisebenza. Kutiwa ayakumane ezincotula izikonkwane zokucandwa kwendlela, aze ke enze nezinye indlela. Litsho liti—Amampondo akakatali nangulomnqopiso awenze ngo December odluleyo, aye ke enjalo engamka- talele no Rulumente lo.

Imfazwe ka siyoyo no veleyo.—Kuvakala kwa ngepepa lase Mtata kwakona ukuba kujamelene u Siyoyo inkosana yama-Cwera, emi pakati ko Mzimvubu ne Tina, ujamelene no Velelo okutiwa makafunze yinkosi yama-Mpondo u Mqikela. U Mbali no Siyoyo bahlangene, bangacala nye. Benxanyelwe ukugxotwa nje kulomhlaba, kungokuba uzakunikwa u Tshikitshwa umninawe ka Nqwiliso. Kutiwa esinye isizatu uf’nukuhlutwanje lomhla- ba ko Mbali no Siyoyo kungokuba bete koludushe beluko pakati kwama-Mpondo noma-Baca nama-Xesibe, be suke baya ku Rulumente, bacela ukungena pantsi kwake. Uti ke ngoko u Mqikela mabemke baye kungena pantsi Rulumente lowo, kodwa bawushiye umhlaba wake xa bemkayo.

Liyawamehlo emampondweni.—Kwakona kutiwa ama- kosana amabini, u Mbala no Tuipi bajamelene, sekulindeleke ukuqubisana kwawo kamsinyane, ngenxa yokubelana impahla. Kwakona kutiwa ama Griqua ase ma Mpondweni asikuko nokuqumba ngenxa yokubiwa kwempahla yawo. Akuko mteto nto kwelase ma Mpondweni, konakele mpela, kuba umzi weyele etywaleni, ke ngoko kutiwa ayisekude imfazwe kona.

Ukweyeliselwa kwempahla.—Kuvakala ukuba kute kwisitili sase Bedford kwabanjwa imazi yenkomo ngabantu abatile abantsundu, bayiqobosha, bayitwatyusha ngako konke abanako, baze bati ekugqibeleni baya kuyeyelisela emlanjeni, bayitoba eweni, yaya kuwa ezantsi. [Iyaqela lento yokweyeliselwa kwempahla ngolohlobo, ngamabe- dengu anje ngalawo,—Ed]

Undwendwe ewama mpondo.—Liti kwakona ipepa lase Mtata, Emampondweni kuko undwendwe oluzinkosana zama Jamana olungekaqondakali eyona ndawo luze ngayo, nokuba yeyokungena kwawo pantsi kwepiko lama Jamana, nokuba ahambele nto zimbi zawo ngokwawo. Afike anika u Mdlangaso isirele sobukosi, nomsesane wobedu (gold) ndawonye nezinye ke indzeku afike amnxiba zona embasela, Kutiwa zenze kwalonto zakufika ku Mqikela. Ambasela kwa isirele. Akukaqondeki ke eyona nto zihambele yona ezo nkosana zase Jamana, akusakuti cununu kungabiko nto.

Idatyana lamagwangqa nama indiya.—Kuvakala ngamapepa apesheya kolwandle ukuba ke kwaqubisana ama Indiya nama Ngesi atile ambalwa ngemipu, yaligqum-gqum, kwabako abafe kwaoko, ngapandle kwenxwelera kwicala lama Indiya. Imbangi yalento kuhlekiswe ngomnye um-Indiya yinkwenkwana yomlungu, imane imncu- nga, imcwilisha, njengalento bayenzayo' nakwelilizwe abantwana babelungu. Suke lom-Indiya wanxamela ukuyibeta lenkwenkwe, kwaza kwavela mfo bati ngu Rose wayilamlela.—Ihlapo ke into. Wasel’erola imela kwaoko um Indiya (nge 9 ka July) wamsukela u Rose, suke wadutyulwa kwaoko ngabelungu, kanti ke kuyakuba kupela oko, kanti lonto iyakuzala elidabi labakoyo.

Opants’ ukushiya ukuncunza.—Ati amapepa elipezulu, kuko i Jamana elisinde macebetshu e Slands Fontein. Eli Jamana beliqeshelwe ukumba idam, ke kwakuko indawo enamatye ekwafuneka idudunyiswe nge danamatye. (dynamite). Ke, lite lafaka iminwe etile lasalisa mine, layifaka leyo kwasenxoweni ze ondulubatyi. Kute kunjalo, lalumeka kweziya lizifake kulandawo liyidudumisayo, lafane lati nyi nje kodwa kulendawo, ala shenxela kude. Kwatsha! “ Ndzwanga !” kwatsho kwe nzwi nedlebe ze Jelimeni, lati elinye ilitye lazakubeta kanye kwezibumbulu zikulo, suke zaduduma nazo. Suke la’ti i Jamana, lati ukubaleka oku larola esenkonyana, selenzakele kunene ezimbajeni nasesifubeni, laya lawa lakufika esitubeni. Sitetanje lasiwa e Hospitaleni, apo kutiwa selincedeka kona, liyaleke mpela namhla malungana ne danamatye leyo.

AMABAL’ ENGWE

Kube lusizi sakukangela kumsebenzi owenziwe yintla- nganiso ye Mvo Zabantsundu yapesheya kwe Nciba malunga nesiqingata sayo, ngokukodwa malunga nabatunywa bentlanganiso yase Koloni, yo Manyano nge Mfundo, nangesigqibo egqibe kuso sokupanda imiteto, eyakuti xa ite yakucazwa kwafumaneka ukuba yonke into engumfundisi, tishala, zibonda njalo-njalo ayinako ukungena ezingxoxweni zolaulo. [Azi yindawo eyakunceda banina yona?] Esingaziyo ke ukuba azi impi yapesheya kwe Nciba iyayiqonda ayiyiqondi kusinina into eyenzayo malunga nezindawo. Yeyona Mbumba ya Manyama na ke le yapesheya?

Intlanganiso yo Manyano nge Mfundo, makuqondeke mhlope kubani wonke, ukuba yacacisa yenza mhlope kubatunywa bapesheya kwe Nciba, malunga negama lentlanganiso. Lontlanganisa yabonisa ngakucacileyo ubukulu, nobubanzi bomhlaba ogutyungelwe lelogama, nokunqaba kolotango Iwalo (elogama) ngangokuba kusanqatyelwe nehangu ukungena kulo, yonanto iti ukuba ifumene itutyana lokufaka impumlo elutangweni nokuba sel’unqabe kunene, kube sekupelile. Longxelo ayibonakali kanye sakukangela, kwabobatunywa babetunywe ukuza kucapulela ipesheya kwe Nciba. Akuqondeki ukuba kukutinina ke oko.

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Kutenina ukuba intlanganiso yapesheya kwe Nciba inga- zincwini indaba kubatunywa bayo, isuke ingabuzi ilive kakuhle ilizwi elinikelwe abatunywa bayo yintlanganiso yo Manyano nge Mfundo? Lendawo ke yindawo yokuke ikangelwe, kuba yiyo kanye le ivelise ezindawo mbini zizingozi sezikankanywe kade *(a)* Ukugxotwa kwabatunywa benye intlanganiso, begxotwa pezu kokuba ilizwi lentlanganiso yakowabo malunga nombuzo wabatunywa lingavakali kuxelwa lingavakali kubuzwa na ngabatumi, kusuke kuvakale inteto zabatunywa, bequba indaba ezilolwabo uluvo,