Key D. 7.7.7.7. Omnye waba Culi.

(Words from a Kafir Hymn Book}.

: s d1 : — : t t : — : 1 1 : — : — s s f : r : n f : 1 : s s n:—

: n n : — : s f : — : f f : — : — n n r : ti : d d:f : n r n

: s s : — : s 1 : — :d' d1: — : — d1:— d1 1 : s : s 1 : d1 :d' t s

:d d : — : m f : — : 1 1 : — : — d':— d r : si : d L : fi d Si d

Yi - va - ni na - li li zwi, li - pu - ma e - ma fi - - ni,

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Nkosi.—Yinto engepikwe mntu okokuba abantu belilizwe abantsundu banesi piwo esikulu sokucula. Ke yinto engepikwe kanjalo ukuba nakuba benaso, kuko izinto ezisonakalisayo esisipo, ezingati zilunyukelwa kubeko ubuhle emculweni. Inxenye yazo nazi: Bacingela inxenye ukuba kukuvuma okumnandi ukuvuma ngamandla, kumenyezwe kakulu, bangakangeli ukuba amazwi aluhlobo lunina abavuma wona, (nditeta amazwi eculo ingengawo awemilomo yabo). Ziko nezinye indawo ezinje ngokuti koku kupakamisa ufike ingulowo engakungaviwa elake, ize ke lonto ivelise ukungavumelani kwamazwi. Akukondawo yokuba ndivelise ezinye indawo. Ndingati ukugqibela, enye into eyona ukuvuma, ngakumbi etyalikeni, kukunga nyamekeli into abati abase Mlungwini yi “accent,” apo umntu atobisa kona ilizwi xa atetayo, mhlaumbi apo alolula kona, mhlaumbi lipakama kona, njenga kweli lizwi, “Yivani,” i “accent” ke apa iku “ va.” Ke kufuneka xa siculayo silumkele ukuba amazwi alungeleliswe nokuteta, i “accent” ibe sendaweni yayo ekuculeni njengase kuteteni. Eli culo lili linga esitemba ukuba lobenza abanye ukuba bacinge, ngakumbi abanokuyi ncoda lento.

Heald Town, 23 April, 1882. Omnye waba Culi.

[Akufuneki nokuba sixele ukuba eli linga, “Lomnye waba Culi,” lolandelwa ngamanye kwa kuye.—Editor Sigidimii]

INCWADI ZABA BALELI

[Asilitabateli pezu, kwamagxa etu ityala elingabangwa zinteto zaba baleli.—EDITOR Sigidimi.}

Port Alfred East, April 19, 1882. Nkosi Mhleli :—

Ndikubongoza ukuba uke ufake lamazwana kwipepa lamanene akowetu, ndifuna ukuke ndibuze lombuzo kumadodena afundileyo ngoku bekiselele kwizinto zenkululeko, umbuzo nangu :—“ Kunceda ntonina ukuteta noku bala esi Gidimini, niteta izinto ezifanaleke kangaka ukwenziwa kanti noko azikwenzeka njengoko.” Kuli xeshana isi Gidimi Sama-Xosa ndisamkela, ngalo lonke elo xesha ndifumana ingcinga zamadoda ziteta kuhle isimanga, kodwa noko kuzo zonke ezo nteto akuko nanye ekeyenzeka. Yeyona mizamo naleyo, yokuteta kanti noko anikwazi ukuyi binqela inteto yenu ide ime, ibe yiyo nje­ngoko nitetayo?

Xa ndenjenje ukubuza ndobeka zibe zitatu izizatu ezibangele ukuba ndibuze, noko zingapezulu koko. Ezo zizatu zezi:—(1.) Ndaka ndabaqa ingxelo kwa kweli pepa yokuba udodana olufundileyo luza kwenza isicelo sokuba kuxolelwe omnye konyana baka Sandile. (2.) Kwa kweli pepa kwake kwako ingxoxo yokuba udodana malube ne ntlanganiso ku maxesha atile kuxoxwe ngezinto emazenziwe, ukuze uhlanga lunyuke. (3.) Kwaku tetwa malunga nokupuma kwesi Gidimi kabini ngenyanga. Ke kuzo zonke ezingcingane zifaneleke kangaka andikolwa ukuba kuko eke yenzeka. “Masizame ukuteta ze senze madoda ukuze kusifanele.” Ngendiba ndiyayicaza inteto yam ukuba bendinga vingceli amanye amadoda. “Taruni zima mhlaba.” Ndingowenu umhlobo ongu,

Funo Cumbela.

[Lenteto siyi pendula nge nteto yase mzini — “ Echo answers What"?”—Editor Sigidimi.}

SILINDE AMATUMBU EZI KWENENE ! ! !

Abamhlope badela abantsundu—Abantsundu badela bona ngokunganyuki kohlanga oluntsundu. Wena udela ontsundu, isicaka saka sanyusa uhlanga lwakowaso na? Sipantsi kwenkonzo yenkosi yaso na? Njengokuba nje ama Srayeli ayekonza enyanzelwa ngemiteto efunelwe ukutoba wona, ebenako na ukunyusa uhlanga lwawo? Isi­caka lipolisa le nkosi yaso kupela, sifaka no yise entolongweni—noku­ba umzali uye kumtana, ke esi sicaka udlela pandle, mhlaumbi agxotwe kutunyelwe ngomtanake, egxotwa nguye, ngokuba usisicaka. Ontsundu ke sisicaka sipela somhlope. Yinto engena kupikwa mntu leyo.

Uhlanga lunyuswa ngo Kumkani namapakati ake, amise imiteto yokulunyusa, efuna okunene ukulunyusa, lunyuke ke okunene. Kumiswe isi gcwele-gcwele esinga teni ngabantu baso esingateni ngabantu baso esimisa imiteto yaso namalungelo aso kupela, luyacitakala uluntu lwaso—kutiwe ngo laulo luka Nantsi, sacitakala isizwe, ngokuba kute kwati ku Kumkani nezigcawu ezizinceku zake. Wena ulolongana ne Bayibile yodwa, kawuqwalasele ucazulule kwincwadi zo Kumkani uzivele into enyusa uhlanga. Kaukangele ubuninzi baba shumayeli abanga zuzi ne bomvu idobilityi, inga ncanyekelwe nayi Ramente ukuke kona iposwe nesheleni, kanti noko bakupa imali ye tiketi pezu koko. Enye into abantwana beza ezi Siminaleni befunda kwi School Primers, njengoku ngati besuka elubala—bapume bengazi nento le kuba kaloku bapelelwe abazali—kodwa iminyaka liqela yona—kuko ukunga katali okukulu kubantu. Andazi ukuba abakangeli zikula abayi bonina lento. Ngati ngoku kusisono kwabanye eli lizwi (Natives), u Rev. P. J. Mzimba walala etolongweni kuba eyi Native, into engento yakoni. I Late Ministry ilutshaba oluza emini, luzixela, lubonwa, asikuko nokuba lulungile, utshaba olufihliseleyo lubi, luneso nakalo esibi, luyadanisa lunga lumkisi. Nokuba ubani sele ngontsundu esisi caka, kodwa kunconywa yena yi nkosi yake, yazini ukuba akateni ngaba kowabo, uteni kuku balulela intando ye nkosi yake—Nokuba ngubani odume ngeratshi, nobuvila, uyavana nembandezelo zaba kowabo. Umntu ontsundu kutiwa yinyamakazi. — Izikali pantsi, amazwi odwa ngoku—Ndim

Blythswood, 14 April, 1882. Nkohla Falati.

Wartburg, April 21, 1882.

Nkosi yam Mgcogeli, ukuti kwam Mgcogeli ndilifumana eli lizwi liti Mcokeli linxulumile kuwe ngenteto yakowetu, kuba wena ungu mhlanganisi wento zonke eziziswa kuwe, ngoko ke uzi gcogelela ntweni nye, nditi ungu Mgcogeli ngoko mna. U Mcokeli ndobuye ndimtyile ukuba kuyafuneka oko ngenye imini. Faka lamazwi kwelo pepa lamanene akowetu. Nditi yinina le mzi wakowetu iyawati ezona ngxoxo zinamafa ibe zizona zilahlwayo, oko kukuti zingakatalelwa i hlanga? U Mr. A. Gontshi ubengene kumacebo anefa ukuba uhlanga luyavuma ukuzama. Nditi mna ukuba asiyi kuze sihambele pambili kunokuba kunjalo, kubonakala ukuba sibeka emva kanye; ngani? Kuba amacebo oku funqula uhlanga yiyona nto siyitiye kunene, asitandi kuboniswa tina bantsundu. Ngoku futshane nditi mna masibe nentlanganiso kwimizi ngemizi yetu, sipande kwezo ntlanganiso amalinga nemizamo esinga zama wona ukuze sibe noku hambela pambili kuba zininzi intaba ezisibambileyo ndiya kolwa ukuba maninzi amanene azibonayo intlobo ezibambe uhlanga, ebuhlwempini, nase zindlaleni, nase mashweni, angaka. Masibe nazo ke intlanganiso, ibenye ngomnyaka intlanganiso yamacala onke. Ndisashiya okwa ngoku, ndilindile enkalweni impendulo zenu manene, ndim owenu,

John M. Mxhina,