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ISIGIDIMI SAMAXOSA, OCTOBER 1, 1887.

ingekabiyiyo into abayifunjatisweyo yile intlanganiso ukuba bayise kowabo, nokuba bona ngokwabo bayavumelana nalo ncazo, abavumelani nayo kusinina.

Kodwa ke ngokwase ntlanganisweni, noko baboko abaqonda kuqala malunga neligama, kokwetu ukuqonda bebengati

baqondile kakuhle, bayayamkela indawo abayifunjatiswa yintlanganiso ukuba bayiso kowabo banga bayevana nayo nakuba bengatshongo poqo. Kumangalisile kanye ukuva nokubona oku sikubonayo kwi *Mvo Zabantsundu.*

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Yona into ongamandla esisonakalo kulonto yonko asikuko nokungabamkeli ababatunywa bo *Manyano* ngo *Mfundo,* kanjalo asililo negama elona lililo engatiywa ngalo intlanganiso, lu *Manyano-* Yiyo ke into eyona iyintloko esafunekayo kuti luhlanga luntsundu. Lendawo yenziwa zintlanganiso za Pesheya kwe Nciba yokunonelela izinto ezenziwa ngabazalwana babo abanga ponotshono, abapantsi kwambandezelo zinye pantsi kolulaulo, londawo yayincomeka kakulu Ifana nezintlanganiso zenziwa ngenxa yokutungwa kwetu imilomo ukuba eziya zifuna ukubekisa kwelocala lifunekayo kunene sesilikankanyile, eli lokuba Yimbumba ya Manyama.

Icesini asikuko nokuba iyalaula kwezinyanga. Mininzi imizi epulukene nezihlobo zayo nakweyasezikolweni. Kuvakala ukuba amaqaba aseleneyeza elindoqo lokunyanga lemiqala ikoyo. Kutiwa kwenziwa into efana nokususwa komkwa. Kutiwa kute kwangale ngqakaqa yanyakanye, asuke amaqaba enza lomkwa wokuba ati umtshana asinge kulo nina, afike aye kunxitywa kona intsimbi epotiweyo yemizi (bulrushes) kantike uyakupila akuyinxiba. Kutiwa nangoku nje kuko lomkuhlane, kupela kwento eluncedo kuso esisifo salemiqala. Sekubonakala ungenwe kanobom nazizikolo, ukufuna eloyeza lalomizi, kodwa ke bati abaziyo ngezonto lomizi iyanceda.

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Lomnyaka awukaqondeki kakuhle eyona nto uyakuzala yona. Ngati abantu abapiweyo ukudla bebefanele ukukugcina kakulu, ukuze kuti njengokuba kubonakala nje ukuba kuyafuneka kakulu kwelipezulu, bafumano amanani alungileyo ngako. bafeze izixakeko abanazo nezamatyala amadala nezozirafu kwano kuzingenisela okwabo ukuzinceda ngako. Kukwanjalo kwinto enje ngeqolowa. Asikuko nokuba inyatyelwe ukulinywa nonyaka nje ngabantu abantsu- ndu, kantike liyenyuka inani layo.

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Kuke kwako intlanganiso kwa Gaga kuyo lenyanga ifileyo, kwaye kubutwa imali yokuvusa ityalike yase Dikeni, esel’ixaswe ngemiti, yakubon’ukuba ib’incinane kade kwelo bandla. Abantu banikele ngentliziyo ecwayite kunene bonke, kwabonakala ukuba, ukuba bekunje kuyo yonke lemizi ilunge e Dikeni, ingaba iyakwakiwa mpela. Yayipetwe ngumfundisi wase Rwarwa u Rev. E. Makiwane, epatele u Rev. P. J. Mzimba, owayexakwe ngumpanga wokububa konina, kanye malungana nalontlanganiso yakwa Gaga. Iyonke into eyaroIwayo sekundawonye nempahla nenxowa zokudla zaba ziponti ezi £20.

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Ngo August eyakwa Gqumahashe yayikwa mnandi. Isiqamo sayo saba mayela ne £12.

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Kuke kwako umvumo otile obuxubene nepepa elalifundwa ngu Mr. Aitken pambi kwe Lovedale Literary Society yase Lovedale, ekwati ngokokuhlwa kwayawa yola kunene kulomzi wase Lovedale, kuba lomfo ungu Mr. Aitken usel’ezuke kunene kwelilizwe letu, wayenjalonje etandwa yiyo yonke into yalomzi wase Lovedale. Kambe igama lake abamtiye Iona ngoku ngu Hodoshe.

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Kubonakele indaba ezikwamnandi ngomsebenzi olungileyo nonentsikelelo ka Rev. W. B. Rubusana wase Peelton. Unani na wakuba nje umsebenzi?

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Umsebenzi wabatunywa abasinga kwa Hintsa ubonakala ukuba uqubeleka pambili kwezinye indawo, zabe ezinye kute cwaka kungavakali nento 1d. Sekuvakala ukuba imali esel’ iko ngase Bayi ikumakulu amatatu eponti £300.

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Kuko indawo esifuna ukuzilungisa malunga nesigqibo sentlanganiso ye bandla lase Depente eyayise Rini. Sasite malunga namadoda awakutshelwa ukuya kusebenza ezindaweni, ngu Mr. T. Makaba okutshelwe e Gala, oselekona siteta nje. Uye kuncedisana no Rev. S. P. Sihlali kwelolizwe libanzi kunene.

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Eyesibini ngu Mr. S. Matolo, esasite fan’ukuba usinga e Dayimani, kuba kwakungati kunjalo oko. Ke namhla kuqinisekile apo akutshelwe kona ukuba kuse Sikapu, apo ayakuba ngum Vangeli kona pantsi kuka Rev. T. G. Jones, wase

Hackney. Into esimanga ukuba kutenina engatunyelwa nje kwelakowabo ilizwe, kwelama *Auwa,* kwa Sikukuni ebu Pedi.

Eyesitatu ngu Mr. W. W. Gqoba esasite unikwe imvumelo (Licence) ezeleyo namhla yokuquba umsebenzi wobufundisi angaxakeki apo ayakusingisa kona, nokuba ucelwe yiremente okwelilizwe lase Koloni, nokuba kukwelipezulu e Transvaal. Yona usel’ eneminyaka ominizi ewupete lomsebenzi. Wayebizwe yiremente yase-Rabula kwange 1873, waze wasiwa kona ngabafundisi becala la kowabo, ukuba abe ngumfundisi wabo bantu. Waquba lomsebenzi kwade kwehla imfazwe ka Ncayecibi, ekute emva kwayo nge 1878 waya kubamba e Ncemera pantsi kuka Rev. J. Harper akuba ewelile u Rev. R. Birt, ateke akubuya (Mr Birt) wabuyela kwase Rabula yena. Kuloko umzi wausacitakele kunene yimfazwe nendlala, wasel’ epambukela e Dikeni, apo asekona nanamhla. Useko ke apa e Dikeni, usakangele ituba awolivulelwa yi Nkosi nokuba kupina. Uyanceda kakulu ukuncedisa abafundisi abanje ngo Revds. E. Makiwane, P. J. Mzimba, no J. Read Junr. Uhambela kakulu e Tyume kwa Sikunyana. Uyafika nase Bofolo nase Gqugesi. Yiremente engenamfundisi ke leyo, kuseloko kwemka u Rev. T. S. van Rooyen waya kuba ngumfundisi e Nyara (Bedford.) Nge 1882 uke wasinga e Dayimani, wafike nakona wancedisana no Revds. Gwayi Tyamzashe no Poote. Wabonwa apo zezizwe alungiselela ukuya kuzo, ebezimcela kwangalomaxa ukuba aye kuzifundisa ngelizwi.

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Ikaya Labantsundu E Qonce.—Sinovuyo ukufumana obunye ubunqina nge “ Kaya ” lika Mr. Paul Xiniwe kwincwadi ebale- Iwa *Imvo Zabantsundu—*Iti “ Ikaya Labantsundu ” lisahanjiswa ngu Mr. Xiniwe. Umzi ontsundu uya uliqonda ngokuliqo- nda. Kanti ke awukaliqondi, usazakuliqonda. Siyakoliseka kokwenziwa ngamanene akowetu ukuti akwanela angadendi ukukukupa uluvo Iwawo. njengokuba eligama lingasezantsi libaleleyo ku Mr. Xiniwe. Liti :—" Tamara 19th September, 1887. Nkosi ebekekileyo.—Ndifikile ekaya ndigqibe kwe- lokuba ke ndikwenzele imigcana nge Kaya Labantsundu, njengokuba bendilapo nge 16 yada yayi 17. Abalungiseleli ndifike bepapile, becokisekile, belungile. Ukutya kukuhle ngapezu kokucinga kwam, nawupina umntu ozipakamisileyo kungamfanela. Yati into eyabangapezu kwezinye yaba butshipu bokutya, ekubonakala ukuba nalipi ihlwempu lingancedeka. Ndifumene lilikaya lawo wonke, opezulu nopantsi. Yati kanjalo indawo yokulala yantle kakulu, ndikolwa ukuba wonke oke watyelela kona wondivumela. Ndifumene ukuba bendingaxelelwanga nesiqingata, njengokuba nam ndikwanjalo ukukohlwa kuxela eyona nto liyiyo. Owako wenene. John A. Ntsiko.

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ISIYALO SIKA “Xego Dala” KUMAPESHEYA KWE NCIBA. Ngo nyulo siti.—“ Manditi ke ngelizwi lokuyala usapo: mzindini upesheya kwe Nciba, hlanganani nibe zwi nye ngoku- nyula. Xa abanye -bati singaku Mr. Hellier abanye besiti singaku Col. Griffith, nigalelana ngeminqayi ngezondawo, koti amakaya esajamelene ibe yona impi ihamba ngandlela nye, nobona ngayo selinidumela—inoyisile. Andifuni kutelekisa ngokuti makunyulwe ubani nabani, kuloko nditi hlanganani ngobukaya kwindawo ngendawo, nixoxe ngonisukuba nifuna ukuba animele, aze ati amahlelo onke amise iKomiti, ezinikwe igunya lokugqiba indawo yokumisa umelo, zihlangane ndawonye ezo Komiti, kuti apo zigqibe kona kube sekupelile; iti into yonke mhla ngogqatso selisazi igama ekumiswe Iona, imemeze ngalo. Ngokukodwa mayipele intlamba, yenkani ukuti osukuba ezibonela niti usisiyata, usisihiba. Amazwi anjalo ayakuwahlula umzi, ati lowo apikele okwake—aze ati amalungelo enu abe sisitati esipemba umlilo wonyulo xasisalibele ngokurutana nokutukana, nibone senisenkangala, kusekungena enibo ningamfuni, ukuba animele.

“ Hlanganani ke mzi, angati amalungelo abe sisiqalekiso, ahlule umzi obufuda uhlangana ngoxolo nentandano. Ndisapela apa.—Xego Dala.”

Esisilo singumkombe kutiwa siti xa sonwabileyo, sixolileyo, singekeva mkondo wamntu, nangonyama nokuba yindlovu njalo-njalo, ufike olu pondwana Iwawo luroqoza lulengalenga. Kanti kona xa ute tu emntwini njalo-njalo luyakuma luti nqo kwa oko, umsukele kakubi umntu, ube uya kumbulala ukuba umfumene. Kutiwa ufaniselana uve umkondo nje kodwa, ulalise ekondweni, uye umbete nokuba sekumlambomni kuba yinto emsindo mkulu kunene. Ke ukubembesa, kukuqumba, kukulwa. Ukuti umkomb’ubembesile kukuti, umkombe uqumbile, usilwa, kwanjengokuba kusitiwa u Nantsi usuke wangumkombe, xa sukuba ebonakalisa umsindo nokutimba ngengqumbo njalo-njalo. Umakube lenkosi ingu Gwali yinto ebiti yakubuti *shwaca* ubuso, yakuti *gqwe,* nokuba bekusancokolwa lipakati, inge ngumkombe xa umise upondo kwa kuti ram ivumba lento ongayitandiyo, wasel’ebongwa ngokuba ngu Mkomb’ubembesile.