ISIGIDIMI SAMAXOSA, FEBRUARY 1, 1883.

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Indlu yokubedeshela yama Lawo ase Katala ivulwe emva kokuhlaziywa kwayo nge Cawa 31 December. Abashumayeli yaba ngu Rev. T. G. Jones, wase Mta kusasa; Rev. J. Van Rooyen ukumka komhla; Rev. J. P. F. Read, wase Mnyameni, ngokuhlwa. Ingwevu yona u Ngcongolo ngokwake ncelwe yintlanganiso kwayake ukuba ashumayele ngom-Vulo kwange deke, kulutsha. Ngentsimbi ezilishumi intlanganiso enkulu kunene ibe kwase tyalikeni apo yonganyelwa yimantyi yase Mpofu u Mr. P. B. Borcberd. Abateta kuyo ibe ngo Mr. Andrew Smith, M.A., Rev. T. G. Jones, Rev. J. Van Rooyen, Mr. James Green, omkulu, Rev. J. P. F. Read. Ukuqutywa kwesi siqingata sehambiso yalomhla impi eyabi nati (kuba kambe saya kufikelela) yayingekafiki. Ukumka komhla kubeko intlanganiso yokubuta imali yokuncedisa kwa indleko zendlu leyo. Ukwenza izinto mnandi wati owakona wapeka amanzana ashushu. Yawohloka imali! Elicebo lelifanele ukulingwa ngaba fundisi xa bafuna imali zokuxasa umsebenzi wabo. Ngapambi kokuba iciteke intlanganiso yabiselifike kwi £100 imali eyarolwayo. Kwababe kule ntlanganiso sabona o Hon. John Laing, Mr. Borcherd, Mr. Dodd, Mr. Emett, Mr. James Green, Mr. J. W. Green. Saqonda ukuba ngumhla omkulu lo kwimpi yakwa Cwama. Asizanga sabuti qwe bona ubutongo ngenxa ye fidyoli ne katar, nentsholo zama shrokita, nesabeka, nesumponeya, nezazo zonke intlobo zokuvuma.

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“ Nawe Kapernahume, upakanyiselweyo ezulwini uyakuposwa pantsi e Lamazwi siwakunjuzwe libali elivela kwe-

lase Batenjini. Tina kweli lingapantsi, ekuveni ngendlebe, owona mhlambi uhambisela pambili ngokubonakalayo ngulowo umele elakwa Tato. Tina apa imitayi, nokunqena kusasiko nxile. Kodwa eli bali siliva livela e Batenjini libe si Sityilo kuti. Umfundisi uhamba ne titshala. Bahlwelwe kufupi nesikolo sase B-l-tw-. Uti umfundisi ku titshala : “ O, wetu, masiye kulala paya endlwini ka titshala, kuba mna ndiyazi.” Okwenene bayile (sekukobuka Badakazi ke.) Anqonqoze umfundisi. Kuvakale izwana elibutataka lisiti: Ngena.

*Umfundisi—*Kanilumeke isibane

*Umka Titshala—*Kaundipe imatshisi.

Akumpa salunyekwa.

*Umf.—*Kuko mgoqwana wokuhlala nje ?

*Umka T.—*Hayi.

*Umf.—*Ukuko nalo alunanto.

*Umka T.—*Nalo asinto ikoyo.

*Umf.—*Kaundipe nengxowa endala ndandlale.

*Umka T.—*Ayiko nalonto tina apa.

Suka kaloku kumanqa umfundisi; limye. Waseletabata umnyani watshayela, ngase mnyango, wandlala idyasi yake walaia, engabanga sakulula ingubo. Ingcamango zake xa wabete cwaka pambi kokuba ubutongo bufike, alixeli ibali elipambi kwetu ukuba zabe zizizipina. Kodwa kusile liti ibali letu, akufumanekanga namanzi okuhlamba ubuso! Silindele izinto ezigqitiseleyo kunezi ko Titshala. Lo webali letu uhlambele umzi waseba Tenjini.

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Elibali libuhlungu silifumana kosesimeni sokuteta afanele :— U Mehlomane Sondamashe indodana entsha eyomeleleyo, esebenza e Bitsini, e Bayi uhlangene nokufa kwake akubon’ ukuba selengene emnyakeni omtsha. Wati epuma emsebenzini ngomhla wesine ku January wabizwa ngu mfumbesi wake u Ntatamba ukuba ake ampeleke baye kubiza imali yake ku Mr. Martin Devitt. Bayileke bafika ngo 7 matshona bateta no Mlungu lowo ngemali. Ute kubo, “ Pumani nimke apa.” Ute ke u Ntatamba—hai bass ndipe imali yam endiyisebenzeleyo, ndiyapela kulamba. Usuka waqumba u Devitt waqubula i *wicket* ezi ntongana zimiswa pantsi xa kudlalwa ibola, wabeta ngayo ku Ntatamba engalweni. Ubuzile u Mehlomane wati, “ Mlungu yinina ukuba umbete umntu akubiza imali yake.” wasele hlaba kuye ngalo ntonga wati gxoge emqaleni. Uvakele u Mehlomane esiti—Mfube ndibambe undenzakalisile lo Mlungu.” Bapuma ke. Bate bakuba pandle wanxamela ukuhlanza, koko kungapumanga nto. Batundezana ke basinga e Maxambeni, bati xa base St. Paul kulomfula we Dukula wayoba u Mehlomane, bapumla babuye bahamba akuqabuka, baya kufika ekaya ngo 9 ngokuhlwa. Wabehle wakauleza ukudumba, kwabe noko kungabonakali nxeba lingakanani, kukutuke intlonze kupela. Bamseza umhlanziso, wakupa intwana encinane yegazi—kwaya kukula ukudumba ubuso nesifuba. Wati ngo 1 pakati kobusuku—“Mfube ndibambe.” Wesuka omnye wambamba—waqaukela ezandleni zake— *wabuba!* Kwasa, bamtwala bamsa e hospital, wabanjwa u Devitt. Lamtyanda igqira labona ukuba kurazuke uqoqoqo, kwaza kwangena umoya egazini wafa kukudumba. Usakanyela u Devitt (au ndipants’ukuti u Devil) uti yena aba bafo bafike benxilile, akazanga abapate, mababe bahamba betyobana bodwa endleleni. Kodwa nantsi indawo entle, u Mehlomane waya kufika ekaya esenokuteta, kwahlanganiswa amadoda wayibika ngokwake into etnenzakalisileyo. Onke lomanqina eviwe inteto yawo—Elityala liya kumela i Jaji eya kuhlala ngo May. U Devitt umelwe nge Bail ye £1000. Akaqali namhla ukubeta, baninzi abanenduma zake. Namhla lento imhleleyo ibange ukuba bati abo bamaziyo—*No wonder!*

Ngomhla we 16 January kwakuko imvumo (concert) e Bayi etyalikeni yase Wesile. Siva ukuba indlu yapantsa ukuzala ngama gwangqa. Yayiko into ka Chilton umhlobo wetu, nento ka Innes, namanye amanene. Kwavuyeka ukubona aba Bali neba Farisi, abamana ukusicekisa besiti singo *nigala.* Kutiwa into ka Mvambo yabeta ngomculo wayo beqeke imilomo, kanti into ka Maans yake ngelinye ixesha yabeta bengxa izincwe kukunandipa. Nanamhla ibe yinto enjalo. Ute u Miss Mavundla akuti, “ Let me kiss him for his mother,” banga abatile kwababeko bangaya kuye bampuze betsalwa yinceba yoko kwakupuma emqaleni wake. Wati akuti, “ Bota ipupa lobom lidlule,” wanga selemka kweli lizwe. Ite yaku kwela pezu kohadi intokazi kwalusizi:—hayi zafuna ukupalala inyembezi. Yati inxenye yabapulapuli yacinga ngonina— yamfuna ngamehlo : okwenene yambona—yamtamsanqela ngo- mxelo. Ibete yaxaka yona iboyana—lentanga imela amatole. Ngxip inkewu pezu kohadi!—yeka yalubodlisa. Kute kwaku- buzwa : Ngokabanina lomntwana? Kwatiwa ngoka Mr. Mzamo. O, iramncwa lifuzile kanti! Ubonakele esuka umfo ka Mvambo, kuba lalimgqibelisa i Bayi, wavakala, kwakusali- ndelwe ukuba acule elokubulisa, ememelela : “ Kiss me, Good Bye darling.” Unge akatshongo abonakala exengaxenga amaledi amhlope ngapesheya. Waqokela: yanga enye ingaya! —Zayibamba intloni. Ngazwinye u Mr. Mvambo ubesele zenzele igama e Bayi, elingasakulityalwa kamsinya. Sikolwa ngokuzeleyo koko sikuvayo ukuba wemka enelwa yingxokolo yemvula yamatamsanqa nemitandazo yabamnyama belo.

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Siyoyika ngati abasakuti *Danke* abafundisi ku Mcokeli wo- *Mwesile* ngenxenokuba ebengeze le, kwenye yengxoxo ebezi- pambi kwabo kwintlanganiso yabo yokugqibela. Bangazifu- ndela ngokwabo abafundi betu. Uti *U-Mwesile :*

Kwi ntlanganiso yaba Bafundisi, ebesandulu kungena e-Healdtown, kute xa kubikicwa umcimbi wamadoda abefuna ukwamkelelwa ekubeni ngaba qeqeshelwa ubu Fundisi, kwa tyilwa indawo yokuba imiteto yase Wesile imvalela ngapandle kwalomsebenzi otshaya icuba ngapandle kwesizatu. Kwavuyiseka kakulu ukubona ukunyaniseka kwalamadoda kulomteto. Ngokukankanya lendawo sifuna ukucela iramente zetu ukuba zingabatiyeli a-Bafundisi ngomgibe we-Cuba, kodwa ziba sindise kulo mkwa ungcolileyo, ngokungabancazeli, noku ngababoleki inqawa. Siyoyika ngati i Cuba selisisihombo kwi-nxenye. Singatanda ukwazi ukuba sisizatu sinina esingaxelwa ngamadodana anga Bafundisi esiwabangele ukuba atshaye. Sikalipe kakulu ukuti ebantwini “ yeka ukusela utywala bama-Xosa ” kanti tina sinqatyelwa kukulahla umkwa omdaka. Susa tanci umqadi kwe lako iso.

Lamagqabi asizanga sawa tshaya, kodwa ubuxoki, ubuqoko- lo, amaqetseba, aselenziwe luluntu ngawanele ukubanga ukuba abantu abanjengati ukuzitiya ezizono, boyikele ihambiso enjengale itetwa yimiteto, inteto enjengale yo *Mwesile,* kunokutshaya wona. Alika fiki ixesha lokuba kutetwe ngolu- hlobo nge Cuba, okwangoku inteto enjengale siyicapuleyo yenzakalisa umteti wayo kunalowo ibekiswe kuye. Yo! Yo ! Koba ninina abayakuti onyana babantu batule ngexesha abangafanele kuteta ngalo? Zonakala kunjeke into ezininzi. Sibala ngoluhlobo nje senziwa kukuba asitandanga sakuva omnye ehlekisa ngaba fundisi base Wesile njengokungati ngumhlambi we *simpletons.*

Tyapile ukuba incwadi ka “ Mrarabe-Mgcina ” neka “ Pambi- lihlanga ” ipendulwe ngu Mr. W. Mnga, i Titshala yase Bayi, okwalilungu labaqubi msebenzi webandla lomanyano elisand’- ukubako kulomzi. Akukonto yasimangalisa njengokuqonda umoya eyaqalwa ngawo lentlanganiso. Kwabonakala kuti ukuba kuko umoya wokunga olu manyano lutsha lungakupisa olu ludala bolusakutiwa lolo Titshala. Wateta inyaniso, inyaniso ipela, aRwabako nto ngapandle kwenyaniso xa wati umbaleli wetu u “Mrarabe Mgcina,” “ Inani lamakowetu anendawana zencubeko alindaweni, alikabi lilo elingahlulwa amaqela ngamaqela.” Nto yokuba ibe lenyaniso inkulu yazisitela ingqondi zakowetu ezinjengo Mr. S. P. Sihlali, Mr. I. W. Wauchope, Mr. M. Pelem, abapembi bolo manyano—nto yabanga ukuba bangabi sacebisa nokucebisa oku namnye kumalungu olu manyano ludala ibonisa ukuba ngunotshe ukuba lento isifuba somntu icoceke esahamba ngamanqina omabini pezu kwalo mhlaba womileyo. Amalungu omanyano ase Bayi nase Colesberg mangalahlekwa xesha: macaze pambi kwawo wonke umzi ontsundu ukuba ateta ntonina ngokuti aqale eyawo i *Establishment* odwa ngapandle kokuce- bisa into eninzi ekweli lasema Xoseni eyaziwayo nayo ukuba izele ngumoya wembumba yamanyama. Sahabela! Besisateta nge mpawana zika Mr. Mnga. Wenjenje ke yena :—

Omnye umbaleli *Sigidimi* uteta nge Native Educational Association ukuba mayibe yimbumba yamanyama. Siyamtelela umhlobo wetu u Pambili-Hlanga ngalo nteto yake. Kufuneka ite imicimbi yentlanganiso, (N. E. A.) yafana neye Mbumba kwatetwa nto nye ngaxesha linye ukuze nezimhlope intlanga zibone eyetu imizamo zisincede. Kusemhlotsheni ukuba ngapandle komanyano asinakwenza nto. Masilwe idabi lenkululeko yetu.

UMNTU apa e Lovedale, owatumela i watch yake e

Qonce ukuba iye kulungiswa, woyifumana akunika

incazelo efanelekileyo ngayo, akuhlaula indleko zokwenziwa  
kwayo kwanesi saziso. Umntu onjalo angaya e Lovedale  
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