ISIGIDIMI SAMAXOSA, MAY 2, 1887. 39

EZELAMAPUTUKEZI.

Mhleli obekekileyo we *Sigidimi.—*Namhlanje ndikunyaka wesitatu ndafikayo kweli lakowetu. Pakati kweli xesha ke lingaka, into endiyi fundileyo kukwanda ko Bukumkani buka Satana. Xa nditshoyo umntu angati mhlaumbi banda ngendywala, ngobusela, ngombulo njalo-njalo; abeke unyanisile kuba okwenene ziko zonke ezonto. Kodwa eyona nto inkulu yile, kuba bendisiva ngezi Balo ukuti kuko indemoni ndingazange ndizibone ngokwam, ibe ngum- mangaliso, ndikohlwe ukuba yinto otinina ukumlaula umntu. Kekaloku lento yande kangaka kweli lizwe kangangokuba uti umzi ukuba unabantu abahlanu or ngapezulu ufike bonke belaulwa zezi ndemoni. Ezi ndemoni ngabantu abafayo kudala baza ke (kokwam ukuqonda) baswela indawo ezulwini, bati ke ngokuhamba-hamba kwabo befuna indawo bafane batande umntu bahlale kuyo, nokuba bangakananina, kuba abanye abanelishwa kude kuhlangane zibe lishumi mntwini mnye, azeke lomntu afane abe yimpahla nje, into engena kwenza nto ngapandle kwentando yezo ndemoni. Ezindemoni ziti ukumqala kwazo umntu kube buhlungu indawo emzimbeni, mhlaumbi umntu agule ixesha elide kakulu, kufunwe amayeza angapumeleli, aze ati ke amagqira amatambo lomntu une ” Phikwembu,” oko kukuti une mishologu or izituta, kuze ke kufunwe abati bane miti yoko kufa (kanti noko abasizi luto) eze negubu lowo mntu lizokubetwa kulowo mntu ugulayo, amane esina ngentloko ke abehleli pantsi engena kuteta. Lonto iya kwenziwa mhlaumbi iveki yonke, mhlaumbi ngapezulu, kumane kusitiwa akakatwasi, libe Iona igubu libetwa imini nobusuku kuvunywa ezingoma zakowabo abazaziyo. Mhla atwasayo ke kumhla aya kuteta ngelizwi elingelilo elake lowo mntu ugulayo, libe nendawana etshintshekileyo kunoko liba njalo maxa eteta ezipilele lowo mntu. Kuya kubuzwa ke kutiwe—Ungubanina wena utetayo? lizixele ke elo shologu ukuba ndingu Sibanizashe. Kutiwe ungo kabanina isiduko, azixele. Kubuzwe yonke into liyixele ke elo shologu, nento elize kuyenza kulowo mntu. Ngalominike utwese lowo mntu. Uza kunikwa ize ke aze apile kweso sifo abenaso, kusale ukuba anikwe iyeza ayakuti umntu ukuba umtetise engamnikanga baso asuke amlilele, kufuneke ukuba uti maxa ufuna ukuteta naye uke umnike ibaso lento onokuti uyifumane nokuba yimali, andule ke ukuteta nawe, kude kupele ixesha elitile andukuba atete nabantu ngenkululeko; kusale ukuti liyatanda ishologu ngamini itile lifumane limenze isidenge angabi nakuteta, umhlaumbi alile, mhlaumbi angabi nakusuka pantsi, kube kumana kusitiwa nkosi okunye makosi, njengenani lemishologu esukuba ikulowo mntu. Kupela ke lowo mntu akasenguye mntu, kuba akasenanto angayenzayo ingavunywanga zezo ndemoni, kuba nokudla uya kuketelwa, kube nentlobo zokudla angena kuzidla, nase ndleleni maxa ehamba ubone sesidodo ekohlwe kuhamba kuba lisala ishologu. Lento ke yande kakulu kubafazi kude kuze kubantwana. Into esimanga ukuti amadoda ayiwangeni. Lento ayinga pezulu kweminyaka elishumi lina mbini iqalekile, kodwa ubuninzi babantu abanayo ngumangaliso, kunjalo nje iya isanda imihla ngemihla, kangangokuba uti umntu ehamba ngendlela kube kuvakala ukuti dumu dumu, dumu dumu, kwamagubu ngamacala onke. Ngenxa yalento ide inkosi yama Swazi u Makakamela, yanxamela ukuxabana no Hanyana unyana ka Mawewe oweza kukonza e Swazini ngokubaleka kwake kwa Sotshangana akuba oyisiwe ngu mntakwabo u Mzila. Isizatu sokuba baxabane u Makakamela no Hanyana, kungokuba lonto yezi ndemoni ib’ isisifo sabo bantu bacitwa Manukuse kuqala ukuvela kwake kwa Zulu ekutiwa ukubizwa kwabo nga Mandu; ababesiti ke ukusibiza kwabo esisifo sendemoni ngama ndiki. Iti ke into apo ihla kona isike lento ukwanda kwayo e Swazini iqale ngale ndawo ake kuyo u Hanyana, aselesiti u Makakamela lento iza nawe Hanyana 16 kwa Sotshangana apo uvela kona, mna kudala ib'ingeko kweli lakowetu, mayibeke ilandela wena kuba kwilizwe loyihlo kulapo ininzi kona lento, futi ke ubunqina bayo yande kakulu kulo ndawo ukuyo ngoku, ngako oko ke mabakutshwe bonke abantu abanoko kufa elizweni lam; wala ke u Hanyana ngelokuti akanakubagxota abantu bake yena kuba bonke abantu bena mandiki, uza kuba gxota asale nabanina. Kwati kodwa kuba ib’ilicebo lamagqira wabuya wabuyisa umva u Makakamela. Kunjalo ke ukwanda kwesifo esisimanga. Ndixolele nkosi yam ngobude bale nteto, andibanga nako ukuyenza mfupi. Esako isicaka,

R. N. M.

Lourenco Marques, Delagoa Bay, 17th March, 1887.

IZIYALO KU 'MTSHAKAZI'

 KUMHLELI WE SIGIDIMI SAMA-XOSA,

Nkosi, mhleli we *Sigidimi Sama-Xosa* kaundincede undifakele lamazwana am ambalwa kwelopepa lako.

Ndifuna ukuke ndenze abe mbalwa ku mhleli we *“ Mvo* ” ekupe- nduleni kwake incwadi ezisukuba ziteta ngaye ; nokuba ziyamncoma nokuba zisukuba zimrorela ngendawana ezitile.

1. Nxa (Mhleli we *Mvo)* sukuba unconywa mna ndicinga ukuba ungeyifake epepeni lako; ngani? Kufana nokungati nawe sewuzincoma ngokwako kum; into ke leyo engafunekiyo ukuba umntu azincome ngokwake. Wena ude nfake nezibongo ezibonga wena. Ewe, kufane-

lekile ukuba ubongwe ngabakubongayo kodwa m’s’ukuzingenisa izibo- ngo epepeni lako mfo wakuti hlez’ ibe kanti sowuzikupa isitunzi; kuba tina soti:—Oh! uyazibonga umfo ka Jabavu.

2. Nxa sukuba urorelwa ngomnye umntu kaulinge indlela ezimbini. (a) Eyokuyeka ungapenduli xa ubona umntu ekunyelisa. *(b)* Neyokuti upendule ngokutambileyo umboniso ngamazwi obuhlobo naluleka umntu. Kuba ngokwenza enye yezindawo zimbini uyakuzinika ukuba woyikwe ngabantu; batete ngomfo ongatandi kupendula into esukuba inyelisa.

Imbangi yokuba nam ndenze amazwi kwi ‘ *Mvo ’* yincwadi ependula u “ Mhlobo wo Ndaba ” ependulwa yi,—Ed. *Imvo.*

Indawo yokuqala uti (Ityendyana) ; kanene lento ilityendyana yinto enjanina ‘ *Mvo ' ?* Ukuba uyafuna ndingakuxelela nokuba akufuni akukonto. Ityendyana ngumfana ohomba kunene aze ati koko kuhomba kwake kanti yinto engenamsebenzi (ihilihili). Asililo lizwi elo lokutetwa ngumntu enimcingela ukuba nguyena uzakunikokela. (Sendiya kuti ndinqumnqule kuba ndisoyika ukuti ndovingca isituba epepeni lako Nkosi ' *Sigidimi?)*

Ewe nam ndiyafuna ukwazi imali esetyenziswa ekuhanjisweni kwe *Mvo;* kuba kaloku kusafuneka 500 subscribers ukuze yandiswe. Asiteni nokuba utyebile akawota kungasivuyisa oko kuba asingetandi nati ukuva kusitiwa uyalamba kuba singebi nazo *Imvo.* Kodwa ke ubuninzi bemali butinina ukusebenza kwabo kweli pepa. Xa ndilapo ke nam nditi kausivezele i (Bills of Costs) mna ke andigqweta ndinga zange ndibe lilo ndingavelanga nakwisizukulwana samagqweta. Xa ubona ukuba alinakwandiswa ipepa ngapandle kwe 500; nyusa imali ulandise ke. Andiyikuba sateta ngezinye indawo ezikukunyelisa kwako ezinjengezi:—Ukucinga njenge gusha, Ukwazi i business; uku feyilisha ebugqweteni nezinye, kuba zinteto ezo ezizintloni zokutetwa ngumntu onemfundo nokukanya. Last of all Funda ukuteta ngokutambileyo ukuze utandwe, ubekwe, woyikwe, ngabantu ungazenzi umntu wedwa.

Ndixolele Mhleli ngokuteta kangaka ndivingce isituba epepeni lako; yilento ndiyibona ndiyibonile. Nceda undifakele lencwadi yam. Ndingowako futi, u

Mtati Wamapepa.

Hackney, March 22nd 1887.

OTETELELA ABATUNYWA BO MANYANO.

 Kumhleli we sigidimi sama-xosa,

Nkosi etandekayo, ndivumele ndilinge ukukanyisela abalesi bako ngento omana ukubuyabuyelela kuyo kwi pepa lako ebonakala mhlope ukuba iya kulahlekisa abantu abaninzi—lento yokuti Intlanganiso yo Manyano eyayise Rini ngo January ogqitileyo yatumela abatile bayo ku Sir Gordon Sprigg bafike bambulela irnpato abapete ngayo abantu Abantsundu.

Wonke umsebenzi walo ntlanganiso yayise Rini wawubalwa ndim njengo Nobala wo Manyano nge Mfundo, ngoko ke xa kuko into eyenzakalisa lonke uhlanga olu Ntsundu ekutiwa sisenzo solu Manyano kundifanele ukuba ndiwaneke umsebenzi walo Ntlanganiso malunga neli tuba ukuze ugwetywe sisizwe.

Ndandingomnye wabo Batunywa baya ku Sir Gordon Sprigg. Into yokuqala yaba yinteto emfutshane kakulu yokuqala ukuteta naye yokuti—“ Siyavuyisana nawe ngeli wonga ulinikiweyo yi Nkosazana lokuba yi Knight, ke sinale ncwadana eyinteto ekuvunyelwene ngayo yi Ntlanganiso izolo ukuba siyizise kuwe yiyo 1e :—

“ This meeting desires to express its sense of gratitude to the Government for the peaceful and satisfactory settlement of the long­standing difficulty between the Cape Colony and the Pondo nation; it takes this opportunity to convey its thankfulness to the Ministry through its conspicuous head the Hon. Sir Gordon Sprigg, and trusts that the same forbearance shown in the treatment of this ques­tion may continue to characterize the Native Administration of the present Government.”

Le ncwadi ke ibulela u Rulumente ukuba eligqibe kakuhle udushe obelupakati kwake namu Mpondo, ikwa yimvakaliso yomnqweno wokunga olu nyamezelo abe nalo u Rulumente kule nkatazo ngamana lungaba libala lake kwi mpato yaba Ntsundu.

Emva kwayo ubulele u Sir Gordon Sprigg ngenteto ende etabate isiqingata so yure, wati akugqiba kwangeniswa iziroro zomzi ezitatu, esokuqala (1) Ukumelwa kwe Transkei e Palamente ; (2) Utywala ; (3) Ipasi. Zigqityiwe ukuxoxwa kwahlukwana.

Inteto zika Sir Gordon Sprigg azenze kuma wabo singaseko asibo- nanga tina Batunywa ukuba masisukelane nazo.

Ndisicaka sako,

Benjamin Sakuba, Secretary N. E. A.

Ring William’s Town, April 27th, 1887.

[Le nteto yase sidlweni uti umbali wale ncwadi, “ bona ababonanga kuba basukelane nayo,” kubonakala ke ngoko ukuba oko kukuti oyena bafumene esigculelo sabo sokuba basukelane naye ngu Mr. Mzimba. Ed. *Isigidimi*.]