Kekaloku sakuba sifike komuye umzi ka loliwe ekutiwa yi De Aar kwangena abanye abahambi, yabangela ke lonto ukuba ingabi sabi natuba incoko yetu. Into endandise nokuyenza, yaba kukunyusela umtandazo ku Tixo, onguye yedwa umazi’ntliziyo, ukuba alukangele oludwayi lwalu kulentlalo. ’Nto kaloku yagqitisayo ububi apa yaba kukuti kanti enye indoda kula inadoda iyasela nakuba ingenxila *(moderate drinker),* eyati ke yakuba irole imbodlela yayo ye qa ntwana, waselesuka umlingane lo ndimbona ukuba sei’ evukwe linxano naye. Unge anganyamezela, hayi, wada wavakala ecela, wayiti lazi ke lontwana wayipiwayo nakuba ke ndalinga ukumtintela ngoku mkumbuza idinga ebesand’ ukulenza, asuke wazilandulela ngokuti “ucita ukuyotywa yinjingi yezolo.” Lite kanti elotontsana umzalwana alifumeneyo, limenze wanxanwa okunye, kuba site sakufika kumzi ka loliwe olandelayo, wasela ngokunye. Uze nembodlela, endayitata kodwa ndayiti jwi pandle, ndiba ndiya mnceda. E BoBofolo (Beaufort West) wada wapants’ ukushiywa nangu loliwe kuba kaloku wati akufika enkantini apo wahlangana nezilingane ezizimbi, ate ke ebuya waye selenxile okunye. Sada ke saya sangena e Kapa, ngo *24* ku September, ndehla ke apo ndabotisa kuwetu lowo, ndakuba ndibuye ndambonisa ngobubi akubo, ndiba ndiyamgqibelisa. Ngengomso ndavana nobubi obukulu ukubuya ndimbone eseleyawa nxile eludaka.

Lembali yalendodana inesifundiso. Iti,—Lumkela ke ngoko, nawe mfundi, amakolwane angendawo, kuba ubudlelane nawo, nokuzinamatelisa kokungendawo kobucita ubuntu bomntu.—I wayin ingumgxeki, noselo olunamandla luyagezisa, wonke ke okohlisekayo zizo ezizinto usivata—Oti evuswa aqanqalaze ngentliziyo, uya kweyela ebubini nge baqo, aswele umnyangi.

SIFIKILE KALOKU E KAPA !

kukokukona besaya beyinikela ezinye imbodlela. Yati lendoda yakude ibe nokuqabuka, sakumana sibuzana imvelapi, yandixelela ukuba ingumtungi (tailor), yaye kananjalo isel’ ingumntu onendlu nosapo, yatsho yati ngoselo olu ilinga ukuc'ita izitukutezi namaxala eyay’inawo. Ndaqalake apo ndateta nayo ndiyibonisa eyona nto ngeyisenza yona ukucita lomaxala. Yamana isiti nayo iyabubona obububi nohlobo ehlungisa ngalo intliziyo yonina, neyentsapo yayo, yaye isiti ke kodwa ayisenakutini kuba sebuyingene kanye. Ndati ndakumana ndiyikangele ndaqonda noko ukuba ngumntu, yaye nasendleleni apo isaziwa kakulu yinkoliso yabantu. Sakuba ke sihambe simana siteta sisenjenjalo, weuza idinga lokuba woka alinge ukuzibamba,
kwati okwenene okwalomini waba ngumntu. Wabonakala ngokuti aman’enty wizisa inyembezi ukuba okunene iko lento imdla umxelo lomntu.

Engaka ingxokolo asinto ndaka ndayibona, nditeta kulomzi ka loliwe. Ngendiba ndidake kwapela, ukuba ayitanga enye indoda yalapa ekaya eb’ iselikona, ize kundihlangabeza. Eloko ke mntundini, sangena sipuma, sigqoba sipumela kwizitalato ngezitalato, sibuye simana ukupepa silumkela ukuba singagilwa zinqwelana ngenqwelana ezazipitizela.— Sadake sekunini saya safika kwindlu endaya ndangena kuyo. Ndafika nalapo ndenzelwa ububele obukulu. Yati yakugqitywa idinala, eloko ukukumbula e “Mbonisweni.” Kwati pambi kokuba ndihambe, ukulungiselelwa ukuba ndingadaki emzini apo ekugodukeni, ndenzelwa ipetshana lokundalatisa indlela yokubuya, libalwe ngoluhlobo :—

*Mrs. Powrie,*

*The Corner,*

*Short Market Street & Long Street.* Ingumbalo ke wendlu ebendihlala kuyo, nesitalato ekuso.

E-MBONISWENI KALOKU !

Ekuyeni kwetu e Mbonisweni apo, saya sadlula kwindlu ye Ruluneli, eyaye ine sentile elalimana litamba ngapambili,

lilinde ukuba kungabiko bani ufumane aye kulondlu yo Mhlekazi u Sir Hercules Robinson. Sakuda ke siye sifikelele esangweni lendlu leyo yo Mboniso samkela itikiti zetu, njengesiko lakona kambe, saqala ke ukungena pakati. Ndingene, Yeka! lasuka lafumana latingaza iliso, ndada ndeva sendifumane nderaa, ndimangaliswe bobu buhle namhla ndibubonayo. Ndikunjuzwe ngumzalwana lowo ndabe ndinaye ukuba ndihambele pambili. Asinto, mntundini, ndike ndalibala ukurna kwezinto kakuhle apo, nokucokiseka kwayo londawo! Ndavakala ndincwina ndisiti, “ Hayi ubukulu, namandla aveliswa kuko ukwazi, nalulo ukanyiso, xa angaba umntu uzipete ezonto ngendlela efanelekileyo ; hayi uyolo lokuhlalelwana ngoxolo, kusetyenzwe ukuhlumisa nokutyetyiswa kwelizwe; nokuti zonke izinto zenziwe ngolungelelwano, nobubele, endaweni yokuba elowo akatalele okuko kwake ; aze ngocuku, nomona ahlale ekugungxuleni amalungelo abanye ngentiyo! ” Zati xa ezizinto zazimana ukuvela zizicwangcisa ngazinye entliziyweni yam ngoluhlobo, ekuyeni kwetu kwindawo apo yay’ ikona eyase Lovedale impahla, ndenqwakanqa ne mingxulukazi emicatu namine ye ntlobo-ntlobo zonke zotywala, butiwe ezibotileni, ezifatyini, nase mipandeni; inxulunyiswe ukucwangciswa kwayo, kanye ne mpahla ezi zonyuko Iwabamnyama zivela e Lovedale nase Genadendal! Ndabonakala ndisiti fehle amatambo njengoko ati abe njalo umntu osake ahlangane notshaba apo eb’ engalulindele. Ukubekwa kwezindywala apa kungati kutete oku kum :—“ Nina Bafundisi, nani nonke zihlobo ezizamela ukwenza abantu abamnyama ama Kristu, nokubanyusa ngemfundo namashishini, yazini ukuba tina Batengisi-Ndywala, nati Batiyibaba-Mnyama, sizinikele emigudwini yokukahlelisa pantsi lomsebenzi wenu. Siboneni, nanku simi pambi komsebenzi wenu namhlanje, kobanjalo nangomso! ”

Sakuba sifikile ke apo yayikona impahla leyo yase Love­dale, ndandula ukuziva ndipefumla impepo yase kaya, epolileyone mnandi; ndati ndanelisekile kaloku ndaqalande ’vu pantsi ukuka ndipumle, ndanelise iliso; ewe, ndibulela nokubulela ku Tixo ngokulunga kwake kwimini zangapambili, ate ngazo wayisikelela imigudu yabo bate pakati kwenkatazo zentlobo ngentlobo, basiquba ukusikupa ebudengeni, ukuza kusibeka kulendawana esikuyo namhla, noko ise yedelekileyo. Akwaba ndibe ndinobuciko, namandla okubala, ngangokokuba ndide ndiboyisele abantu bakowetu ekubeni bawasebenzise ngendlela eyiyo amalungelo abawafumana kwindawo zemfundo ezinjengoma Lovedale, nezinye izikolo zabafundisi ezimiselwe ukuqeqesha bona, nokubakupa ebudengeni, nase bunyameni. Ndada ngokweloxa ndeva ukuba ndingenza nokuba yiyipina into ngenxa yabafundisi, nabanye abazinikele ekunyuseni uhlanga Iwakowetu ukuba besiya kuti eso senzo sam sibakutazele elunyamezelweni, sibanyanzelele ekuqubeni umsebenzi wabo olungileyo

Ndakuba ndenjenje ukucinga, ndaqala kaloku ukuhamba- hamba ndikangela into ngezinto ezazikulondlukazi. Apo ke ndite ndakukangela ndabona kona ukuba ubugcisa bokwenziwa kwentlobo-ntlobo zezinto, bupeleliselwe ngama Koloni kulo Mboniso. Umntu ususele pezulu, kweyona nto yenziwe ngobuqili obukulu, wezisa ezantsi nakwe yona ingeni; ususela emngxumeni wokumba igolide wada weza nasesiteneni esimbala ; utabatele kweyona minqwazi yenziwe ngobugcisa, wehlisa weza kugqibelisa nge *felskuni;* uye kuzeka *epiyaneni* kanti uzisa enqweleni, nenqwelo le iyibokuva: akuzimashini, nozi enjini ; akumalahle ambiwa kweli lizwe; ’miti, ’matye; kwezityiwayo izinto, kude kuze eziselweni; ’mayeza, zisepa. Ndocanc'isa nditinina, mase ndisiti njalo-njalo betu. Okwesakiwo sona apo zihlangene kona ezimpahla, singati yindlukazi eyakiwe ngentsimbi zokufulela kubuye kwabupitikezwa nge glass. Ndingetsho

3 ISIGIDIMI SAMAXOSA NOVEMBER 01, 1884 .