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ISIGIDIMI SAMAXOSA, OCTOBER 1, 1885.

amabakala.

Haba-haba! Bekusitshiwo nga mandulo kudala ukuvunywa kwentsomi, xa sukuba isenziwa emini, kuba isiko layo yinto eyenziwa ebusuka, xa kulalwayo, sekute bembe nemililo. Kube kusitiwa, angati umntu engatshongo ukuti haba-haba, asuke apume impondo. Haba-haba! Banyanisile nabati elipopa lizi Mvo line twabe, kuba xa umntu aael’ engenwe lit'wabe bati abazihlobo zake sebesuka besibeka isililo, kuba besazi ukaba usel’ eqauka engenwe litwabe nje.

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Ukuba u Sigidimi ungu mkonyo, oti, Hoyo! hoyo!! hoyo!!! kungaba u Mvo usengozini enkulu kunene, kuba lonto ingu mkonyo, ekuyazini kwetu, iti yakutsho, konakale izinto, zide zibe mbini. (1) Indlezana ebezisehlisa, kugujuzwa kuzo, abasengi bebesa memelela, besati ukwenza izango zabo xa bavumayo:—

“ Imazi yakwa Gcina iyamangala,

Owoyisenga ngowoyibopelela.”

Besati,—

“ Umty’ ongqongqo wakulo Nomina,

Owowu ncwela ngowowu fudumeza.”

Ati esatsho amadodana, esate le ngenqwemesha, uti wakuti hoyo! ziti ukwapusa kwazo zincame, ipele lomimemelelo. (2) Umkonyo yinto elila elixa intanga zine zampokwe, xaziwa- lahlayo kunene. Uti ke wakutsho, ziti ukubola kwazo ezo mpokwe, ibe lusizi, bati ukudana oku abebeba sebeza kuxabela, badibanise nemitwane, bancame.

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Ukaba Isigidimi besifana ne Mvo le, ukufumane sitomalale sakufundululwa ngezoncwadi ziti zezokuvelwa kwaso, ngezizininzi incwadi esizifakayo ezingatomaleleyo yinqubo ye Mvo. Fanukuba kutetwa ukuvelwa usizi, noko kungaxelwa- nga ukuba kukupina ukuvelwa. Singesi ngenisa incwadi ezininzi zabantu abasuke bakwanqa yile mikwa ye Mvo. Kuseloko ngu Ntamekana, usafane asabele nokuba lilipina igama. Nokuba ute Ncuka, Hili, Sarili, Vitoliya, kupela wamane esabela yena. Omnye kweso kugqibela ute ungu “ Myeni we Mvo ” wayawa sabela u Ntamekana akuti umyeni,— '' Noqushululu ” !

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Hayi ipepa liyolile Imvo Zabantsundu. Yinto oti wakuli- gqiba, ube uselunga kungafika elinye, kuba yonke into ecumba- cumbayo ilapo. Uti lomfo uti ungu so Nantsi, yaye Imvo ingu Nonantsi akwenjenje ukutetelela umkake (ngabula yena) kwasuka kwabuhlungu ne ntumbu, yintsini, kwabonakala ukuba lomfo eyiloza nje, akazenzi, wenziwa lutando, kuba lento utando, iyimfama. Uti umfo otanda umkake, akum- bona ete kuru amaqeba, asel’esangana kwa oko, epuma ngom- sindo ukuya kokwabo, afike eselesilwa nonina, noyise, nodade wabo njalo-njalo, engazi nokuba lento ilungele ukuba aqumbe sinina lomfazi, asikukuba egxota onina abo, nawo wonke lomzi afike uko kade, unga angenza udushe, ukuze indoda ibagxote bacitakale ukuba baya citakala.

Injalo ke indoda ehamba icimile isitwe lutando. Isikumbu- za imbali yokumkani otile owaye nesinqanda-mate, abesitanda kunene, saye sili shweshwe. Kutiwa ubesiti akufika sihleka, aselehleka naye, ati akufika siqumbile, asel’esangana kwa oko, engazi nokuba elishweshwe liqumbele ntonina, nokuba belihle- ka ntonina. Ngomnye umhla, lada laya e Botwe, lafika uku- mkani ese sihlalweni, lafika lambeta ukumkani, wawa um- nqwazi wobukosi (crown), ati lakuncuma sel’encuma naye, liti lakuqumba asel’eti kunubembe naye. Utando olunjalo aluna kunqandwa.

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Ukutsho ke siti, lumkani bahlobo ninganxami kangaka. Metsho ! Hoha!! Umntu lo akunxama kakulu yinto ezonela kunene. Iti ingeyisindile engozini, iti ingeyilufumene utshaba ebiluzonda, iti ingeyiba ibisindile nakwintshaba ezixayele ngokwayo mhlayimbi, nakwezimbalekelayo, azonele ngobu- nxamo.

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Kwake kwati kwakule mfazwe ka Mlanjeni, kwemka inkomo zama Bulu nama tutu. Kwasa elanda umkondo, ada azibona zifane zatiwa dywa eludadeni, egoumeni, into ekuti umntu akuma avele, abonakale, zaye zikwanjalo nenkomo. Afike ama Bulu aliraula eli gcume, aye ehamba nenja zawo. Kuqu- be kwaquba kwade kwakufika kufupi kwenye indoda, yavakala selisiti eyokuqala, “ Andindedwa.” Yazipangela, yazonela, yazifumanisa. Kwatiwa qwaka nge mbumbulu kwaqutyiswa, yavakal’ enye kwenye indawo isiti: “ Uyaxoka andiko, ngutile okoyo ! ” Kwagitshinywa kulo ndawo, qwaka, kwabekwa kwapantsi. Yati eyesitatu yakuqonda ukuba izitonga zitsho kufupi, zaye nezinja iziva ukuba umkondo ziyawunakana; yavakala seyikala ngeliti: “ Uyaxoka unantsi mna ndifile,” kanti izihlabela kwa umkosi. Bonke abobantu mhlaumbi bebengayi kubonwa, bebeya kuba ne ntsihlo, bati mhlaumbi beboniwe babe netelezi.

Kunjalo ukuzonela komntu onobunxamo ezintweni, ofumane azipose, akaulele inkau iya kusela. Wofunyanwa eb’esiti uzimele yena ngokwake, eligagu eligosele imicimbi ekude naye. Azi kona kunceda ntonina ukubekisa lamazwi kuyise ka Noqushululu, kwanomkake lowo? Kodwa akuko kunceda makabetelwo uhadi u Sauli, ukuze ake ange uti gogololo koku kuti piti kwake, noko angayi kuyeka ukugwaza ngesirele sake, kodwa woman’ ukutsho pantsi; wod’asuke aye kufun’ amacebo kwimi kolonjane, abangazeke aye kufela ezweni, kuba engu Salakutyelwa.

UKUBUBA KUKA MISS CATHERINE TUKANI.

Henderson, 10th September, 1885.

Lentombi ibube e Tunxe nge 10 September, ngolwe Sine evekini. Ibubele e Nkosini eyayikonza isencinane. Iyenye yenkedama ezashiywa ngunina noyise ababubela Emgwali, zasala zizinkedama ezintatu, u Charles, no Cornelius, no Catherine lo ke. U Cornelius wabuba ngo Ncayecibi, a Charles use Dayimani ngoku. Lentombazana ikulele kulo nina kwa Nyosi Wm. Gaba, apo yondliwe kona, kwakunye nabana- kwayo abo. Yatatyatwa ngu Miss E. Oglivie, yahlala kuye iminyaka emininzi, ade awele nje u Miss Oglivie lowo, yasala elugcinweni wakulo nina kwakona, yasala pakati kwabazalwana ababini, o Messrs. N. Mantsayi, (apo ibuba ikona ngoku), no Wm. W. Gqoba.

Yintombi oshiye umzekelo omhle wobu ntombi bobuntu ngobunyulu bayo, nobu Kristu obuqaqambileyo, kuye wonke ubani obeyazi, ontsundu kwanomhlope. Iya kulilelwa kude kube pesheya kolwandle ngenxa yesimilo sayo sobu Krestu nesonti lobuntu. Imbali yake inde asinge yigqibe apa. Yamkelani lombiko zihlobo.

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Uyile ku nina no yis’ezulwini,

Upumle kwi ntsizi zase muhlabeni,

Uye ku Msindisi, amnyul’ ebutsheni,

Wamcuba kwapela kwase busaneni.

Silila sivuya, tina bazihlobo,

Sivuy’sw’ apo lidini legaz’ elimrolo,

Le Mvana u Yesu kwa kwaba mandulo,

Ahlanjwe kwakulo, wahamba ngoxolo.

Silila ngetuba losizi lobuntu,

’Kushiywa ngumhlobo, owet’ obuhlungu;

Sopis’ amanxeba, silala kwangawo,

Xa sazi ukuba umkile ngoxolo.

Taruni ma Leta kwa nani ma Cirha,

Sokuza ngo Yesu, umnini kuvuna,

Kuvusw’ abasele, ngu Nyange lemihla,

Ngu Timla betuke, ngu Gumbi la moya.

W. W. G.

IZINTO N GEZINTO.

EZALE KOLONI.

Ingqakaqa pesheya kwe Nciba.—Ati amapepa akona, iko kwa Qumbu, noko ise kumzi eqale kuwo wodwa, ayikabuseli kwezinye indawo. Kuvakala ngoku ukuba iyanda.

Wagwetywa NDLALA.—Ukutsho ke kukuba imvula inile kulomandla wase Dikeni, kwade kwesa e Natala. yaye ivakala nakwezinye inndawo ukuba inile. Ngoku kona igqibe umhlaba.

Ukubanjwa kwamasela.—Ke kwabanjwa amadoda ama- tatu e Colesberg, enenkomo ezi likulu elinamashumi ama- tandatu anesinye (161) namahashe ali 17. Bate bakubuzwa apo bazizeke kona nalapo bazisa kona, bate ukupendula, bona bano Mlungu abazibela yena, babanjwa besa zibebisa kuye.

Liti elase Katikati kuko indaba ezivela kwa Komani, ezixela imbali elusizi kuuene. Kutwa bate abafazi bebatatu (3) behamba befuna umsebenzi, kwangenxa yale ndlala ikoyo, sebe ntsuku ntlanu bengasasuli nomlomo, basebe gqiba kwelokuba babulale umntwana womnye umfazi ukuze bamdle. Kutiwa bamdla ke okunene ngenxa yokulamba.