ityala lokungahlangani kwawo naba Mbo. Asibanga nakuyi faka loncwadi, nakuba besisiti masibape i Kresmesi abab'aleli betu. Zincwadi ezinje—ezivusa udushe pakati kwe ntlanga ezifuna zihlanganisiwe— esingazi fakiyo kweli pepa; nale yeyo kuqala neyo kugqibela.—Editor *Sigidimi.']*

INYATELO KWICALA LOKUKANYA.

Ely Mission Station, November 23, 1881.

Nkosi yam Mcokeli.—Kum kungumnqweno omkulu kunene ukwazisa nokuvakalisa enye yezinto ezingaqelekileyo kuti bantsundu, kuya bonakala kum ukuba noko uhlanga lumana ukutata amanyatelo amancinane kwicala lokukanya. Nditsho ngodumo emandiluvakalise kubalesi bendaba ngesenzo sabantu base Burnshill abate ukutshata komfundisi wabo bamnika amabaso amaninzi ancomekayo, usapo lwesikolo lwamnika i Bible, intlanganiso yododana yamnika incwadi yemifanekiso (Album), abafazi i silver tea pot, ne coffee pot, kwanamanye ke amabaso endingewaxele kakuhle. Ewonke lomabaso angapezulu kancinane kwi £10 0 0. Lenteto ilandelayo yeye ntlanganiso leyo ukunikela kwayo elobaso. Eli asililo yinina inyatelo elikulu. Ndingowenu

W. S. Nzeku.

“Intlanganiso yododana yentsingiselo pambili, indimise ukuba ndibe ngomi endaweni yayo ukunikela kumfundisi wetu nomfundisikazi umqondiso omncinane woncomo nembeko, nakuba ungengomkulu, sinovuyo ukuba siwunikele sinilangazelela nobabini, intlalo yobomi nentsikelelo yanga imisebenzi yenu nati ingaba yevuyisayo neqaqambileyo, sinitakaze, ubuyo lwenu luluvuyo olukulu kum ukunikela lencwadi yemifanekiso egammi lentlanganiso nezihlobo ezimbalwa. Itemba ukuba noyamkela ngomnqweno wetu omkulu.

Pambani Figiland,

Burnshill, Secretary to the

27th Oct., 1881. B. Y. M. M. Improt. Association.”

Kimberley, Diamond Fields, November 12th, 1881.

Metsho Maxosa :—

Kauncede Mcokeli undifakele lamazwana. Ndahlatywa yinteto yesi *Gridimi* salenyanga idlulileyo ngokubona igama lakwa Xosa likankanywa futi, laye lingengabuhle nakuncomeka into entle eyenziwa lulo olusapo Iwakwa Palo. Into endibangele ukuba nditsho nantsi mawetu make siqonde lendawo okunene ngati iperule sizilahlele ezihangwini siluhlanga esingati sasitandiwe ngu Tixo ngemini zakudala. Kuba kwada kwako nom Profeti u Ntsikana. Waye esiti masiyeke ukuzenza ukuba singa manantsi into emasiyenze kukuba sikonze lo Tixo unyusa uhlanga olumtandayo. Ke tina sisuke saxela ama Yodi awati umsindisi xa waye teta nawo wada wateta lamazwi, “ndeza kwa bam abandazanga noko, abandamkelanga kanjalo.” Ndisaziyekile zonke ezinye intlanga kuba noko ngati azifani nolusapo Iwakwa Palo. Makolwa enene akowetu kaniwe ngamadolo nibonanje onyana benu bemkile kubonakala ngati kuyakuya kude kuti emzuzwini side singabi nalo nebizo esibizwa ngalo kusuke kutiwe nebizo letu silusapo olucitakeleyo, kuba ama Yodi enjalo ngezimini.

Mbangi yokuba nditsho yile. Kute ngamini itile apa kulemingxuma imbiwayo ye dayimani kutiwa zi *Udine* zaye izindawo ngendawo iko eyase Du Toits Pan De Beers, Bulfontein, neyase Kimberley, ke kute kule yase De Beers kwalwa abe Sutu nama Xosa kuba kulapo amaninzi kona, lati ikaba lakowetu lehla ngempalwana zonke kwabonakala konakele. Abe yintonike usuke umlungu wawa gxota onke ama Xosa kulomngxuma waselesiti makemke, koko kuse Dayimani ngeba alusizi ngezimini. Nditi ke yintonina lento singa vumaniya ukuqelana nezinye intlanga, into enkulu sibambe eligama lingasingeniseli luto lokuba ndingum Xosa. Oh, makowetu kanifune iqinga lokuba sibe ngabantu; yona lento siyenzayo senza lento kusakutiwa bubulawu sitsalela kwinto engento esingayaziyo nati ngokwetu uhlobo Iwayo.

Manditshonele ngeliti ngxe Mcokeli. Ndim

Vububi, Omncinane Wohlanga

Cradock, October 28, 1881.

Mcokeli.—Ndiyacela ukuba undifakele Nkosi yam, lamazwana ambalwa, kwelopepa lamanene akowetu. Endimana ndisiva ingxoxo zekaba kulo, limana ukuteta ngezinto ngezinto zokuvusana, nokomeleza nokubonisana amacebo okunyusa uhlanga eludakeni. Ke into embi inye, madodana akowetu alungileyo. Lonto yile asivumi ukutsala kunye bati abanye bebekisa ngapa abanye barutele kwelinye icala, sinje ngenkabi ate umntu wahamba eziboleka wazibopa enqweleni, ungafika zirutarutana zingatsali kunye, kuba kaloku zinomoya ngomoya. Ukutsho ungafika sisihlisana omnye nomnye, kwatiwa

benyuli bohlanga, ufike sizipakamisa ngati u Tixo abantu wabadala babukeka kuhle bonke kuba kwenemiti ungafika ingalingani imide mifupj njalonjalo. Kubonakala ke ukuba siyazingcatsha ngokwetu, ngokuba kwakweli pepa sifunda kulo, akutshiwo ukutiwa ngozipakamisayo oyena, kodwa ngozitobayo. Kuko intlanganiso zotitshala, kwezintlanganiso kumenywa onke amadodana, kodwa ungafika siteta inteto yobuyata sibuze ukuba ezintlanganiso zikade ziko nje zipina iziqamo ezibonakalisa ukuba kukonto eyenziwa yo zizo, naxa silapo siteta inteto efileyo enje ngale itetwa zinjubaqa. ekuti kwakutetwa ngokuza komhla owoyikekayo bati, itshi yinto inde ibe pinale ikade itetwa ingade ifike, bayawungxamcla kanti abasakuwutanda. Ezizinto zivela ku Mdalj no kuba ziza kade kukuye oko. Into efunekayo kuti lumanyano xa sisenza ainasadusadu nje akukonto inoku hambiseka angaba u Mr. S. B.

Mama eteta ngokuhlomela ku Mcokeli kodwa! kodwa! ngapandle ko manyano anditembi bahlobo. Masimanyane ke zitanda, nje ngesiteto esiti, “Baye bonke bemxelomnye ndaweni nye. Kwaza ngesiqupe kwapuma ezulwini isandi nje ngesomoya ovutuzayo onamandla.” Ndiyapela. Ndim owako

Jonathan Mkosi.

Adelaide, November 9th, 1881.

Mcokeli Nkosi.—Ndicela ukuba uke uke undipe indawo kwipepa lamanene elo. Ndisuswa yilendawo ndide ndize kuyiloza nje yomfo wase Lovedale Location ungu Ntam’ Engenakala. Kuqala, nditi iqi­nga lalomfo kunzima kum ukulibonela indawo ezingcingeni zam uku­ba linganyusa uhlanga. “Umfo uteta nge kupa lemali, ehleli, kwa lahl’ ikala.” Yivani mawetu nalo iqinga sil inikwa tina balilela uhla­nga ukuba lupantsi; silinikwa ngu Ntam’ Engenakala, ehleli kowabo,” kodwa noko lomfo xa abalayo, ngati ulibele ukuba u Xosa lo wonke, akavelanga enxiba ikala. Yinina Ntam’ Engenakala ukuba uti makulahlwe ikala luhlanga ukuze lunyuke; ngati ungumntu oti lwatotywa zizo? “Bendiba kodwa mna lendawo yekala eluhlangeni apa lupawana oluncinane, olubonisa ngapandle ukuba bayashenxa kancinane ebumnyameni. Ngapandle kokuba uhlanga olu lufunde lulumke nje ngokuba abalileli balo kade beman’ ukupindpinda bebala ngokutj yimfundo into emakusukelwe yona kupela nobul umko. Wena mhlobo wam’ Engenakala, uyandixaka xa uti, “baya dwekesha abo balilayo.” ‘‘Ngati liqaba elisityebi elalela abantwana balo ukuba bafunde, lisiti ubonalipina igqoba elisityebi. Kodwanokuba ndiya lahleka mawetu bendingazi ukuba ukunyuka kohlanga, kufunwa ngobutyebi ngabo balilayo “ukuti, oh! Iwanga lungenyuka uhlanga.” Ukuba ke kunjalo, hayi, kuba sonke singamahlwempu neminyaka engamashumi asibozo isaya kupela kungabangako lufifi Iwakukanya, kuba sonke sisaya kufuna i Dayiman, ne Perile, ebunzulwini bomhlaba, nolwandle.

Sewuve kade nge Bulu, wena uti masifane nam Jamani; apina, enzantonina? Kupela into ayenzayo ngobobutyebi bawo yile:—ndingumntu ngokwam? Bubulungisana obu ku Tixo, ekungatiwa uhlanga lunyukile? Mna andikolwa. Apo kuko imfundo nobulumko benene akunjalo, kuyavelwana, akuko “ndiyinto endiyiyo.”

Uxolo ngendawo endiyitabatileyo epepeni lako Mcokeli Omhle.

Umhlo bo ka Ntam’ Engenakala.

[Lomhlobo wetu uti xateta ngati Mcokeli Omhle sihlala sisiva abantu besincoma ngobubi, nepepa letu besiti lifile, ukuba kodwa abahlauli, sosingcwaba isidumbu.—Editor *Sigidimi.*

UTSHABA LWE MBUMBA YAMA NYAMA.

Middleburg, November 2, 1881.

Nakuba ndinge nguye owase manyangeni, ndivele eseko amakikizele axelayo. Kuko into ekutiwa lilifa ekoyo kuzo zonke intlanga. Atj umzali wonke ngexa asapilileyo enze yonke imigudu yokuba aze umntwana wake abe nelifa. Ke elilifa kubonakala site tina bantu bamnyama salenza kuyo yonke into. Kanti ke liyenzakalisa, line ngozi libekisa emva. Mandize kucaca, ndike ndibone u Tile omnyama emi sa ivenkile nokuba nguwupina umsebenzi obekiselele pambili. Size sitini isiwabo? Simtamsanqele, simnqulele intsikelelo? Hayi! Sitini? Soke sibone onantsi aba sebe zenza abalungwana, size singayi kula venkilana yake. Mna kanye ndingadliwa ngumlungu kunomntu omnya­ma. Utini umlungu? Akenjenjalo. Ugcina into yakowabo ukuba mayipmnelele. Yiyo leyo ke “Imbumba yama nyama.” Nanku umntu omnyama ote mhlaumbi ngenkutalo, nangengqondo wabekwa kwindawo emfaneleyo ngabapati. Sitini isiwabo? Unantsi asinguye na lo uyise ebeyinto epantsi, njalo njalo.

Nantsi enye indoda ite ngengqondo nange ntloko ukulunga yasebenza yaze yasikeleleka. Atini amawabo? Mna noko sekude kwatini ndingazanga ndikonze nje, no bawo engazange akonze nje andingeze ndide ndiye kukonza kwa Nantsi—nento le. Kufike umlungu salwa