ISIGIDIMI SAMAXOSA, AUGUST 1, 1885.

59

Sama-Xosa sanga Pambili, nesa Ngoku Zitelekiswe. Beli yimbali yama Xosa etabatele ku Tshawe yezisa neno; inteto eyicwangcise kakuhle, iyolile. Besizondelele ukuba seyi- fumana ukuyishicilela e Sigidimini, koko umnini pepa akakasiniki.

Lincomeke kakulu elopepa, wabulelwa ngamxelo mnye lu Manyano umninilo. Kufumaneke ukuba kodwa imbali leyo inemikamo emikulu esafunwa ukuzaliswa. U Mr. Gqoba ubamangalise apo ke abebe ngamazi ukuba ulinyange eku- yazini imbali yase kaya, nenteto yakowabo.

Kupele ixesha bekuza kuleswa olika Mr. Wm. Kobe Ntsikana, ebe lingo Dodana Olufundisiweyo Iweli Lizwe. Kube lusizi kanye kwintlanganiso ngalondawo, yasol’ imcela ukuba avume libe ngumbeko wezayo. Ngokoyikela ukuti hleze libe kanti lotshitshelwa ngamaxa oko, silibolekele abafundi betu. Ulenjenje ukulibala kwake:—

UDODANA OLUFUNDISIWEYO LWEI.I LIZWE.

Lendawo ndiyicubileyo ukuba ndixoxe ngayo, pakati kwenu, ngo dodana olufundisiweyo lweli lizwe iyintloko ngamatuba amaninzi, ange lingane pepa linye. Iyintloko, kuba ibekiswa kwaba fundisiweyo, ku- ngekuzo izi aha-aha. Kananjalo abo bate bafundiswa pakati kwabantu beli lizwe, babazel we amehlo ngabamazwe afundisiweyo; nangokunye izi- zwe ezingazi luto zibate nqokoqo ; ezoke zokuqala zondele ihambiselo pambili ngoluvo olutandabuzayo ezi ke zokugqibela zivuyiswa kukungapumeleli ukuze zibe netuba lokuyigweba imfundo. Ke, oteta ngendawo enje makayipimisele inyaniso njengoko injalo. Lendawo yengxoxo yam, ndiyahlulahlule indidi ezintatu zododaaa olufundisiweyo :—

1. Olokuqala lolo lute, kwalusafunda alwazi nokwazi ukuba lufundi- selwa ntonina. Olubuyela emakayeni alo lungafumananga bulumko ; lufike luzilahlele ebunqenereni, luhlale ndawonye namaxego angena ku- sebenza. Bahlale bezisweli, ize ke, ababangqongileyo bamane bebuza ukuba yayi lahlelwa nina imali emfundisweni xenikweni kuyakubanje? Baze bati ke, abo basese bunyameni abangekakwazi ukwahlula Imfundo, Nobunyama, bayigxeke ngalonxa. Besiti ke iyatshabalalisa, ayimisi luhlanga. Uvel’ apo ke umbuzo wapesheya kwe Nciba ovela kuma Ngqika, oti, “ Inamsebenzi mnina imfundo? kuba, laya ngapina ikulu letu lamakwenkwe esawatumela e Kapa ukuya kusitabatela ubulumko? Abambe misebenzi minina?” Imfundo ke ngelobanga iyanyeliswa yoyikwe. Kubaliswa nge nkosi u Mhlontlo, owatabata incwadi wabiza enye yamadodana ake eyayise Koloni ngomsebenzi esiti,—‘“Yiza kundifundisa uku lesa.” Yati ukupendula indodana, " Andikwazi nam .ukulesa.” Yabuza inkosi ukuba, ‘’Ubuye kwenzanina e Koloni? Ubungaye na kutabatela isizwe sakowenu ubulumko? ” Yamti nqo ngengalo ; yati hlasi intonga, yake yamxelela isiti, “ Bendiba uyokutabatela ubulumko abo base bunyamani! ” Mabati bonke abalunge kolu luhlu balumke, ngoko kwenziwa kule ndodana yinkosi. Ekulushiyeni kwam olu luhlu ndingati, abo bangayamkeliyo, beyamkelela ukurabayiya ngayo kwindawo ezinje ngo mitshato, nenkanti, bayakuti kupela baye begabadela ngokugabadela, enkohlakalweni, endaweni yokuhambela pambili.
2. Uluhlu lwesibini lolo lute lwakuti tyi ngokwazi kunamakowalo lwakukumala liratshi; yaye ke lento imfundwana encinane iyinto enengozi kakulu. Yati eyona nto luyinqwenelayo kwakuba lube banye nabelungu ; kwaza ke ngenxa yalonto lwazenza utywine-tywine kubelungu, kunokuba lube luluto ngokulunga olukuziselweyo. Lwawacekisa, amakowalo, luze luti ngamaxesha embandezelo luqale ukuwabuyela. Oluluhlu lupokele; luvelisa isonakalo esikulu kuti tina bantu abautsundu. Ngokuba ngubanina onengqondo ebengeke atsho ukuti olu luhlu, olucekisa amakowalo, lolwenza okulungileyo. Kuba, ngendawo yokuqala : lufike lushiye amakaya alo, abazali, nalo lonke uyolo Iwasekaya obeluya kuba yintsikelelo ebalandelayo kuti endaweni yalonto bafumane ilishwa. Ngokuba umzali engenakuba nobudlelana nonyana oman’ukumdanisa. Uti nokuba ute wufumana ixesha lokugoduka afike ubudlelana bungeko. Kona ukuk’ahlale ubusuku yeyona nto angasayicingiyo, ekubeni esele ngongapezu kwabo.

Ekubeni aba bexunele ukuba banye nomntu omhlope, badaniswa kakulu bakuba bengamkelelwa emalekweni abelungu ngendlela ababe yilindele. Bayuqala ke ukubatiya, nokuba noluvo olubi ngakubo, noku- tyola imfundo besiti—lnceda ntonina imfundo? Inalungelo yantonina? Kuba kaloku bengalifumananga ibongo labo : ize bati bakubuyela koma- kowabo, balike nawo ebalahlile. Ukuba ke ngoko abo bafundisiweyo buyasicekisa isizwe sabo— Sisipina isizwe esingayi kwenjenjalo? Ngubanina ke oyakunceda esi sizwe ukuba kwa abantu baso abancedani ? U Moses wayincama ingcobo yase Jeputa; wati ngayo imfundo, noku- kanya away’ enako, ezonto wazisebenzisela ukunceda isizwe sake. Ate u-Tixo ngayo lonto wamtwebula ukuba abe ngumhlanguli wohlanga olunyuliweyo. Oluluhlu bekulungile ukuba lupicote, lubone eyona ncam yemfundo ; luze luyi sebenzise kakuhle.

1. Olwesitatu lolo lufuna ilungelo yamakowalo asebunyameni ngento zase moyeni, nezasenyameni. Oludidi kunezinye, kufuneka sinobudlelana nalo. Ngendawo yokuqala, isizwe sakowalo esisese bunyameni sinobudlelana obuncinane ngakubo ngenx’enokuba singekayazeli luto imfundo, nencubeko, engati ifunwa lulo kubo. Lusuke lwenzelwe ikwele lundwetyelwe. Ngendawo yesibini, umlungu uqinisekile ngoku ngapumeleli kwalo; ekubeni esiti xa atetayo nguwupina umntu ontsu- ndu welilizwe owazawaka wapumelela.

Ndivala ngeliti mabati abo bafundisiweyo bazondelele ukubonisa ngobom babo, nemisebenzi, ukulunga kwemfundo, nakananjalo bukokele abanye ukuba babone ukulunga kokuxasa abo basebenzayo besebenzela bona ngokwase moyeni, nokwase mzimbeni. Ngokuba buyakuba ngakananina obo bunyama ukuba aba basusiwe?

Imibulelo.

Kuvunyelwene ngemibulelo emayinikelwe kuba Lungise- leli bentlanganiso yo Manyano nge Mfundo ngokukodwa u Mr. no Mrs. Ntsikana, nabancedisi babo ; ku Mfundisi wase Pirie ngokusiboleka ityalike ; ku Mgcini-Sihlalo obesele ingu Mr. J. W. Gawler ngelo xesha, kuba i Vice President ibiselemkile ngenxa yemisebenzi yayo, ebange ukuba izokuvalwa ngokuhlwa kwe 15 ku July intlanganiso eyole kunene.

Ezayo yolungiselolwa e Rura, Fort Peddie ngo January 1886.

Eyase Pirie ite ke ngoko yavalwa ngomtandazo ngu Rev. W. B. Rubusana, kwacitakalwa, yangulowo wazi elake ikaya.

AMABAL’ ENGWE.

“Ingwe idla ngamabala,” litsho iqalo lakwa Xosa ukuba umntu akafundi kakuhle ukuyenza into asukuba eyenza, uti akubona ezabanye. asuke afun’ ukubi jace umxelo, angenwe nayi mfuxwa yekwele, avakale sele vulela ngeliti:—| Nibonanje ndim ’lowo, yimizamo yam kunjenje nje.” Elinye iqalo liti: “ ukuba litengwa ngokubonwa.” Ukuzincoma ngomlomo kodwa, kube kungeko zimbo, akunafa. Imisebenzi encomekayo ifana nekuba elitengwa ngokubonwa ukuba lilungile.

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Kuko ukungavisisani okukulu pakati kwama Hala. Unyana omkulu ka Ngangezwe ubapete qata abecala lika Bacela, ab’ esiti upindezela indawo abebeyenza kuyise, yokungamlulameli, kwaye naye bengambekile. Kuvakala ukuba u Dal’indyebo lowo uyabatyikitya ukubadla abobantu, bahlala benevuso lokuza kuc'itwa yimpi yakomkulu.

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Kuvakala kwela Mampondo ukuba izinto aziqubi kakuhle pakati kwawo nama Xesibe, kwa nama Baca namhla, kude kube sezivenkileni ezipakati kwawo. Kuyapangwana impahla ngokubelwana, ize kelonto ibangele lamadatyana ahlala evaka- la, kupate kuliwa ngomhlaba noma Xesibe, kwahlala izirweqe zipetwe kwelozwe lakwa Ngqungqushe, lakwa Hlamba-ngo- bubende.

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Indlala kalokunje iyalandula, iyanyantsula ihamba ngezi qula ukubonelela abomtina bantsundu, angati u Rulumente ukuba akenzanga qinga lokunceda abantsundu nonyakanje zibe intolongo ziya kuzala, ati nama xalanga axape ade aruquke ngabafela kulemimango. Ubusela buya bukula ngokukula.

Kuyatembeka ukuba ibandla le Nkutalo yokulima, liya kubexesha lingayeki ukubexesha amakowalo antsundu ukuba angaposwa namnye umtambo wemvula engawenzelanga nto. Itapile, impuzi, nobejazana, ’ze kungatandatyuzwa zilinywe ezonto kuyo lenyanga imiyo, ukuze ziputume usapo. Nonyaka kunyembelekile, asikwa Mdangala koko mfo osebenzayo u Kutala.

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Kuke kwawa imvulana kuyo lenyanga ifileyo evakeleyo ukuba ibiyiyo kanye kwezinye indawo, yalikepu kwezinye, yancedakala kanye yonke into ebisel’ ipumile ipandle kwinto ezilinyiweyo, yabonakala ipuma nenc'a kwanga sekuse ntloko’- hlaza. Lomnyaka okwangoku asikuko nokuba uyatembisa, ongayalekanga alime kunene uya kuzizonda.

Kuluvuyo olukulu ukuva ukuba intlanganiso yododana lwesiko lokungaluki isemi kulomzi wase Peelton, ekufaneleyo ukuba nge ebe maninzi amalungu abekoyo ukuba ebeyazi usuku eyakuba ngalo. Ifanele ukuma iqine, kuba ubuheyideni busagaba kweli lizwe lakowetu, kokukona kubonakalayo ukuba buyavuka ngendlela ezininzi, nangamanye amagama. Zininzi ingwevu zelosiko lokungaluki ezisezi nabazukulwana namhla ebeziya kuyivuyela lontlanganiso zizame ukuza kufikelela kuyo. Bamba zime Peelton, waqalela pantsi kobunzima waxatisa, wanyamezela kwade kwayi lemini.

Bekuko nenye intlanganiso emnandi kunene kwa Hleke ngosuku lwe 14 ne 15 ku July. Njengoko ingxelo sibabalisela komnye umhlati weli pepa. Zingati ezintlanganiso ukuba ziyakuquba ngoluhlobo lokuvana, ukubekana, ukumanyana, ukuyihluza icikidwe into pambi kokuba yamkeleke, zingaba ziyakusikeleleka, zibeluncedo olukulu eluhlangeni oluntsundu. Akwaba umoya onjengalowo ub’ukulontlanganiso ub’uya kuquba wande, Usikokelele ekundilekeni kobuzwe kuzo zonke izinto esizenzayo, nasekuteteni esiteta ngako emapepeni xa sibuzana sipendulana ngezinto. Masibe Yimbumba Yamanyama okunene njengoko bekunjalo kulo ntlanganiso yase Pirie,