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ISIGIDIMI SAMAXOSA, OCTOBER 1, 1885.

AMABALANA AHLEKISAYO.

Kwati ’ndleleni itile ixego nexegokazi lalo, besahamha, bencokola bozonwabele, kwindlela enemitunzi, babona kute "mxwebetu" apa zombini, sase zisonda ngabo. "Lixa lini?" zivakele zisitsho ezi zinto Ixego lite kuba lite larana kwasisibonakalo sodwa alatanda ukulirona inqulo lalo (watch) Ie golide, Iapendula ngumlomo lati,— Andazi. Lase lisitii rutyu umxokelelwane elinye ixeketwa, liwubone uvelile lavakala lisiti,—" Sendozikangelela ngokwam.” Libonakele ixegokazi lisiti gxoko engxowoni yalo, rutu’nto, laseli salata lijolisa ngayo, Lisiti, "Uke wa——, yabona uke walipata olixego, akuyitandi lentloko yeko ndoyivutela ngompu Io." Ivakele lento selisiti, “ Wabetu, lino mbobo!" Kwati ukumka kwala maxeketwana kwati dabalala.

Iivakele iqegu libekisa kwiqegukazi lisiti," Uhleli nje mfazi wam ubupete umpu?" Livakele lisiti, " Intonina John, umpu obupina? Akubonina?” Kanti yile nxowana yokufak’ amehlo entsimbi!

AMA RILA CELESI.

Kumanyange akudala, ibiyinto enkulu kunene ukuzingel’ oku. Ke kunjalo, ibikwankulu eyo kunqawa, nokusing’inyosi, nokucebesha, Kute ngamhl’utile, into zombini zizalana, zasema “Bambeni” zaya kuzingela Zite okuzingeleni kwazo, zegaxa e Celesini lipakula. Bafike xa lisaqalayo ukwenza isitebe. Kwati ke mfondini kuba ingevivo nenyamazana ukuzazi ezi “ kaunti ” mbini, i Subtraction ne Addition, zati kuba zifike lisabeke elesitatu inqata, zafike zalitabata, zati goxe ndaweni; like lakufika nebeli ngeliba lelesine, lati lisalipete ngomlomo, lenqumama, lenzo ngamehlo kula manqata ase emabini, lalibeka, Iekwitshi laya kwakupakula. Leza lipete elinye inqata, elingeliba lelesihlanu, lafika eliya belisand’ukulibeka lingaseko, lafika esemabini. Nqumama, langati limisa iminwe, libala izihlandlo zoku- zisa kwalo esitubeni, lafumana nge Addition ukuba kukahlanu, langati liyabona ukuba into engekoyo ngamanqata amabini nge Subtraction. Ufanel'ukuba yayingumntu ngeyiba yati, “ Kuteni betu? Make ndiyiqonde lento. Kodwa ndoka ndibuye ndiye kwase mpalweni, ndikangele ukuba ndofika esematatu na lawa ngoku.” Kusenjalo, ivakele intwenci isiti, “ Hamba mfondini siye kubutyela kwase sitebeni ubusi. singafumane sikotame apa, sisoyika esi sibukubukwana ; mna andisoyiki.” Ivakele intw’enkulu isiti, “ Unani na lomfana, uyalazi nje icelesi umsindo walo, nokuluma kwalo? ” Intwenci, “Buka! icelesi yintoni yona?” Yatsho yaselisiya, yafika yatya ebubusini apo, labonakala icelesi livela. Kwowu, ukupala kwalo ukuya kulamntu! Lafika laseliziposa lipela kuye ; lamti nko ngama- zinyo esiqulubeni, yasuke yona into yakwa “ Rila ” enci ayashukuma nokushukum’ oku, yanel’ ukutya ubusi obu! Ubonakele umkuluwe wayo eliliwa yinceba, esiya naye akubona kunjalo; wasel’enxamela ukulwa nalo icelesi, koko isuke yati into enci, “ Yenza kuhle mfondi- ni,” ungasiqiwulisi imisipa ngesilo: kwa kubonakala ukuba yena umfo’mkulu akuti nya kukuba elunyiwe yilento. Bade ke babutya babugiba, wade omkulu waya kupakula nobe busasalele emngxunye- ni, badla kwati tu. Bandula ke ukusebenzana nenkonana, yangama hi,i, lii,i kulendawo, esele umfomkulu exatise kunene ngezitwana zake eselete “ tyoro-tyoro ” namehlo Lada ke elo celesi lafela kweso siquluba selo gora lakwa Rila, selomele kuso, bandula ke ukunqika ngentonga selifile, lomazinyo ade atsho apambana. Yabanjalo ke itubali yokufa kuka “ Cebesha " efunyenwe ngama Rila.

INCWADI ZABA BALELI.

ILIZWE LAMA TONGA.

Lourenco Marques, Delagoa Bay, 14 July, 1885. Nkosi yam etandekayo—Ndincede, ndinga ndingavisa umzi wakowetu ngesimo selizwe endikulo- Abafunda incwadi yomhlaba bokumbula ukuba ngasezantsi ko Bambo (Lubambo Mountains) kuko ilizwe elikufupi nolwandle, ekutiwa yi Tongaland. Eli lizwe alinantaba, kupelu zinduli, namatyolo, namahlati. Ngokungabi nantaba kwalo, kubange ukuba imilambo inqabe, ngako oko ke amanzi aselwayo ngawemitombo, okanye manditi ngawa maqula, kodwa xa imvula inayo kuti kubeko amacibi, eziti ko impahla zincedakale kuwo. Liyacuma kakulu xa zikoyo imvula; zininzi izinto ezilinywayo, Liba shushu kakulu ohlotyeni, ebusika kuncinane ukubanda kwalo, kangangokuba ati umntu ukuba uyasebenza angeva nento lo ingqele.

INTETO.

Eli lizwe ke litatela pantsi ko Bambo apo linike lide liye kuma ngoso Tshangana lelama. Tonga lonke, kodwa inteto zahlukene noko zinga- hlukene kakulu. Ukwuhlukana kwazo kunje ngeyama Xosa, neyama Mfengu, nama Zulu. Kodwa umntu xa usondela kwaso Tshangana iya isahluka ngakumbi inteto, ati namasiko abe ngawambi. Ndingongeza nditi inteto yalapa ayikude kakulu kweyabanye abantu abantsu-

ndu base Africa, Ukuba u Mhleli obekekileyo undivumele, ndingake ndenze amazwi angati abonise ukuba kuko ukufana kula ntato nayama

Xosa—ekupeleni kwala nteto yam. Abantu beli lizwe bapila ngokulima, kodwa abapakati kwa Belungu ziyabanqabela indawo zokulima, bapila ngokutenga ka ngoko.

Mandenze ka amazwi abonisa ukuyelelana kwantato yakowatu nayasi Xosa;—

|  |  |
| --- | --- |
| Isi Xosa, | Isi Tonga. |
| Intloko | Anhloko. |
| Indlebe | Andlebe. |
| Imilenze | Amalenge. |
| Amanzi | Amati. |
| Amehlo | Amahlo. |
| Amenyo | A menyo. |
| Umkondo | Ankondo. |
| Umzi | Amuti. |

ULAULO.

Ulaulo lwalapa lolwama Putukezi (Portuguese), abotwa lise Mozambique, apo ulaulo lumi kona. Kodwa noko kuko idolopa ekufupi apa, abati yi Lourenco Marques. Le dolopu imi peza kwe Bayi abati yi Delagoa Bay, lelokuqala afika kulo umntu xa asuke a Port Ratal. Ulaulo lwaba Belungu alunaluncedo lwanto ebantwini abapantsi kwalo, nga Belungu ekubonakala ukuba bakatalele awabo amalungelo kupela.

ABARWEBI.

Umzi wabo uxinene kakulu, izindlu zakona zouke lifulelwe ngesitena esibomvu, ngapandle kwezine, umhlaumbi ezintlanu. Izindlu zipantse ukuba zezokutengela zonke, zimbalwa ezakelwe ukulala nje kodwa. Impahla ekutengiswa zona zezenzelwe abantu abamnyama, notywala bo Mlungu, leyo ke, yeyema nto ipete ubukosi kweli lizwe kubonakala ukuba akuko mtengisi ungapumelelayo engatengisi ngatywala, bude butengiswe nangabamnyama ngokwabo. Akuna kuhamba imayile ezimbini nezintatu ungaqubisanangana nkanti. Umhlobo wako ekutyelelele, waza akwampa glasi, akuse`nguye umhlobo wake wenene, oko umpe into ezihlafunwayo nje kwakupela!

Abarwebi balapa inkoliso yabo zizizwe zase India, aba Sulumana nezinye ezinjalo.

INTO ZOKUKANYA.

Ngokumayela nezinto zokukanya ndingati kuseloko wati u Satana walilaula kwaseku dalweni kwehlabati eli lakowetu; akasena luvalo, akanalo nexala; enditi sele wafudukayo nokufuduka kwelase Koloni nelase Natal, apo kushushu kona, apo aqubisana namadabi aqinileyo ; apa kona uhamba ngoswazi. Ityalike ekoyo yeyama Putukezi, unqulo lwayo ke lolwase Roma, injalo nje ingenwa ngama soldati ngokunyanzelwa ngumteto, abantu abakululekileyo bangaya ngokutanda. Ilizwe lonke lizihlalele, akuko kwaziwa ko Tixo opilileyo. Bengakolwa nokukolwa ukuba umntu omnyama, kona ukuba uyafundiswa, angade akwazi ukufunda incwadi, engenguye umtakati

ISICELO K0MA KRISTU.

Manditi ukugqiba ndilile kuwo onke ama Krestu, ukuba kuzo zonke indawo ahlangana kuzo angalilibali elama Tonga; libo kufupi ixesha lokushunyayelwa kwendaba ezilungileyo kweli lakowetu. Ndilila ngokukodwa kwintlanganiso zabafundisi, ukuba ziti ngegama lika Yesu zibone into engenziwayo ngalo kweli lizwe.

Robert NDEVU Mashaba.

IZWE LAMA NGQIKA

Aloeville, Kei River, 7 Sept., 1885.

Mhleli WE Sigidimi Sama-Xosa,—Nkosi yam sekulixesha ndimana ndinqandeka, ndinxamele ukukuvisa ngehambiso yeli lizwe lakwa Centane lama Ngqika, njengoko ndaziyo ukuba uyatanda ukuva ngemeko yozinto e Transkei apa. Into enkulu kweli kukubalela kwe langa. Ndivelile nje andizange ndilibone linje ukubalela, I Gcuwa kudala latshayo, ngati alixange libaleke; i Nciba ngokwayo itshe kwade kwavelu amatye angazange avele, ibulembu yonke. Isitwai no Mbendeni, izifo ezitsha, ziyatyikitya kuma Ngqika. Kwimeko yezinto anditandi ukukangela kwicala elibi, kodwa manditi ukufa kwe nkomo endikubona kwa Ngqika apa kuyoyikeka, kungamashumi asibozo nasitoba ekulwini (80 or 90 per cent), Ivenkile ezintatu zitenge izikumba kupela ezikufupi ncwaka pakati kwe nyanga engu May no August lo udluleyo. lnani lenkomo ezifileyo kweli lakwa Ngqika lodwa litandatyuzelwa ngabagcini zivenkile kufupi namawaka amatatu.

Ngosuku lwe 4 lwale nyanga, sibone nge Nciba se izele apa lite nka ukubalela, kwati ngolwe 6 kwuna imvula enkulu iyure enehalafu, yenza ubumanzi obuzi intshi ezine (4 inches). Ngoku ziyapambana izipani, ubangase lwandle sebejongo ukuhlakula indawo zokuqala.