2 ISIGIDIMI SAMAXOSA NOVEMBER 01, 1884 .

UTYELELO E KAPA

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Mhla sanduluka e Lovedale ukusinga e Mbonisweni wase Kapa yayingo wama *22* ku September. Indlela ke esasiza kuhamba ngayo yaye iyenyatela kwele Ntonga (Breakfast Vley) apo ke saya sagaleleka malunga nexesha lentsimbi yeshumi elinanye, emini.

AMAKOLWANE ENDLELA.

Nje ngesiko labo bonke abahambi bendlela, ekufuneka benento abazilibazisa ngazo, nati kwafuneka sizikangelele izinto eziya kuba ngamakolwane kuti endleleni Kwafuneka ke site ukunyula kwetu sanyula ezona nto ziyakuba lilungelo kuti endleleni, neziluncedo ngamaxesha engxakeko nawengozi. Kwati ke ngoko kwinto eninzi yamakolwane esasinokucinga ngawo safumana awona ingawo ingala

mahlanu:—

1. *Bible*
2. *Civility*

4. *Discretion*

1. *Etiquette*
2. *Humility*

Ke u *Ncwadi ye Lizwi* samfunela yena ukuba abe ngumhlobo ohleli esesifubeni setu, ukuze ngecebo lake sibe nokukokelelwa kwezona nto ziz’ezilungileyo.

*U Nteto-'Ntle,* ebantwini, kwaba kuseloko naye efuneka  
esondelene nati onke amaxesha, ngokukodwa lawo ezotuso.

*U Ket'-Ingqondo,* omsebenzi ngamaxesha onke ikukwalatisela kwezona ndlela ziz’ ezengqondo, ekwenzeni izinto,  
wafuneka sihleli sinaye ukugweba pakati kwe mposiso,  
nobulungisa.

*U Siko-Hle* ke yena ub’enqweneleka ngawo onke amaxesha nokuba kuse zindleleni na, nokuba sukuba kusendlwini,  
aseloko yena ezilungisele ukundikokelela ekuzipateni ngokuhle, nangokundilekileyo.

*U Ntobeko* watembisa ukuba uyakuseloko ke yena endikumbuza ukuba ndiziyekele elulaulweni lwake. Maxa  
ngaba ndite ndafumanana nempato entle ebantwini, nokuba  
mhlaumbi ndite ndabona ndipunyezwa kamnandi eluhambeni lwam, ndingakulibali ukutabata icebo lake, ize  
ndingazilibali nam ngokwam.

Emntwini ke ukuzinyulela amakolwane endlela anjengala, ndiyakolwa ukuba nabanye bobunq'ina ubulumko  
bolu lungiselelo; kwaye ke nokuzilahlela emacebeni naselululekweni lawo kumcayitisa wonke obunqwenelayo ubukolwane bawo endleleni ayihambayo yobu bom; yabe imfihlakalo yokonwaba komntu, ikukuhlalelana kakuhle, nokonwabelana nabakungqongileyo.

INTO-NGEZINTO ZENDLELA.

Njengoko besendite saya sagaleleka kwele Ntonga emini,  
saka sabambezeleka ixeshana ngokulinda inqwelo yamahashe esaye siza kukwela kuyo. Kwati ke nakuba ingafikanga leyo sasilinde yona, safumanana nenye eyaya yasiposa e Rini ngokuhlwa. Sabukwa ke kanye apo ngu mfundisi u Rev. J. A. Chalmers, nendlu yake, ngohlobo endingalulibalanga. Kwati kuba yayisel’ilungiselele ukuhamba inqwelo leyo yomlilo, ndahla ndanduluka ngoko

ukusingisa e Kapa, kwaye oko kumalunga nexa lentsimbi  
yesitandatu. Kwindlu endangena kuyo kuloliwe apo, ndabonana nenene elitile elalilelinye lamadoda awasilelayo  
kutsha nje ukunyulelwa e Palamente. Sahlala ke nalendoda  
apasipata kuxoxa ngezolaulo, sibuyesipatekuxoxa ngezinye  
iziuto, hayi kwamnandi kanye; saya kwahlukana e Alicedale,  
waye yena epambukela kuyimbi indlela. E Alicedale apo  
ke, ndabuya ndaqubisana nenye indodana engumpatiswa  
wocingo lwakona, endandiyazela e Dikeni. Kwanayo  
yandibungezela ngovuyo.

Sakufikae Cradock, kwabonakala kungeniswa enye indodana apa eyayisel’ ifile kunxila, baye abalingane bayo abo

Kuyasivuyisa ukuqonda ukuba imigudu yokwakiwa kwe sikolo esitsba sentombi sase Burnshill ifinyelela ekuzalisekeni, kangangokuba kwakutsha nje ilitye lesiseko lobehle libekwe. Pakati kwemigudu ebangele ukuba lisondele kangakanana ixesha lokuqambuka kwalo msebenzi mhle singakankanya owe Bazaar (i *buzayisi* ngokwabantu bakowetu) eyabe ihanjiswa kweso sixeko ngosuku lwe 11 ku October. Siva ukuba kwabe kuko ingqokelela yofani ngofani bempahla eyambatwayo, ngokukodwa eyama ledi nabantwana abaselula. Lempahla yabe itungwe ngama ledi endawo ngendawo, ngokukodwa awase Mkubiso ; abatungi ke banela ukufumana imicako ku mfundisi wati umsebenzi wokutunga bawufeza ngesisa, kwabeke kuncomeka oko. Kekaloku pakati kwempahla eyabe  
isentengisweni siva ukuba kwabe kuko nokuko olwabe lwenziwe ngumzalwanakazi otile obomvu. Ute kanti lomhlobo wetu ubomvu akazange afumane ncazelo yaneleyo ngento eyiyo lento, wati kanti ugama lo uba yimalike (market); kwehla okungeblanga kona yakubon’ ukuba impahla seyidwelisiwe ukulungiselelwa ukutengiswa, esingaziyo ukuba ukanyiselwe yinina umzalwanakazi. wabonakala selewupatele pezulu umsebenzi wake enyantsula ngokwemazi yenyati esingi a ngase kaya, eteta esiti—“ Bendingazi mna ukuba inzuzo asiyam.” Kodwa ke noko asikwanqiswanga kuyapi sisenzo somhlobo wetu ekubeni sitelekelela isimo akuso. Bona abazalwanakazi abatile base Debe abanela ukwamkela imitungo leyo ku Maneli, baza iminwe yabo bayifinyeza emveni koko, kwangesizatu esise sisikankanyile ngentla sokufumfutela pakati komtsunyama wenkungu afumfutelisele esidikideni sawo umhlobo wetu  
oyingqokova ngu cumse, basibangele ukuba sibe sisabambe imilomo nanamhla.

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Asikuko nokuba ike yasipitizelisa ingqibo ete yafika kuyo imantyi yase Xesi, kwa Kama, kwityala lamasela amatatu ase Ncera awabe ebe ibokwe ezintatu e Dyamala. Ngokufutshane ngabusuku butile bolwesi-Hlanu zabiwa ezibokwe zintatu. Kusile ngom-Gqibelo amadoda alandile, aya umkondo awubeta ekungeneni kwe Ncera e Tyume apo ziye zobulelwa kona. Afike kuko izinja ezimbini ezabe zizidikisa ngobuburu obabe  
busele, ekove ukuziti nqaku, nqaku, abuye agoduka esongela ngokunge kancinane abaninizo. Kusile nge Cawa akabanga sajikajika, onde nge Ncera esezantsi, kwilali eyaziwa ngokuba yeka Sikweyiya. Ate kuba amadoda lawo aye eligqiza elinobom, aye kunjalo nje exobe afohlela, wangumnqweno wake wonke owabe kufupi nembonakalo leyo ukutyelwa ngesizekabani soko. Hayi ingqadangqada enkulu isibonda salo lali sibehle satyelwa ngento okuteta yona oku. Ngapandle kwamade siwe ngapa nangapa sifuna into ebunjaio pakati komzi; ini ke! pambi kwandlu itile sifumene inja ihleza itambo elibufuma. Emveni kokuba ete umnini ndlu wabuzwa ngokunobom, ubehle wavuma, wavuma esiti awona masela ngunantsi nonantsi yena upiwe ngawo. Intoni ke atiwe go, go, omatatu.  
Atande ehlawule, bavuma oko nababelweyo, kodwa sona isibonda asifumananga bu.umko kulonto, sitande ukuba abahlazisi bomzi bake banikwe isohlwayo esiya kubahlungisa ngapezulu. Ukukwenza ke oko sibaqweqwedisele ematyaleni e Xesi. Ekubeni umantyi esivile isimangalo ubuze ukuba ubunqina bokuba ibokwe ezo zibiwe ngala madoda bupina ?  
Kupendulwe kwatiwa nawo ngokwawo akakanyeli; kodwa yena ubuze ukuba abanjwe ezihliuza na, nokuba ingaba kuko ubunqina obungapezulu kobokuba nawo ngokwawo ayavuma, kusolokokuba ababanga nakugqita. Ekubeni kunjalo ke imantyi iwakulule amadoda lawo. Imfundiso ke tina siyifumana ekubeni singatieliswa kukuti ewe kwesela ndikwenzile oko, kodwa saneliswe bubunqina obuzeleyo bawetu amehlo. Nangapezulu koko, kukuba sahlukane nokubalekela ematyaleni, kodwa sizamele ukuzigudisa ngokwetu indawo ezine zibene.

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Kute ngokukutazwa yindawo yokuba kanti umntu engadanga watiwa xamfu eyitya inyama akunakubako tyala, kamsinya emva koko into zase Ncera (kuba umkondo uye kungena kubo) zize zatabata inkabi zantatu zenkomo zase Lovedale, ebezikumhlaba obiyelwe ngocingo, abate ke ukwenza isango bareqa elucingweni apo. Ute umkondo noko ute wakataza Kwase kusukeni kwala kona ukuba udake noko balinga ukuwucima ngehlahla suka ngqo waya wapumela kwase Ncera kwesika Nangu. Kute ezibukweni kwafunwa umnxuma ongxalwe uboya nentloko zekwini, ekubeni ke omnye u Mlungu ebesand’ ukubelwa  
ikwakwini. Kute kodwa kuba bekusekuko lendawo yokuba imantyi yase Xesi (Middle Drift) ib’ite ngese bokwe yafuna ubunqina bobambe zityiwa, akwabi nakwenziwa Into kwafumana kwayekwa kunjalo. Ezinkomo ke asizizo nezokuqala zibiwa, ngapambili kwake kwabiwa mbini kwase Lovedale, singasayiteti yona eyegusha ezibiwa yonke lemihla, xa siquka nezibiwa e Dikeni. Aba bantu base Ncera abapantsi kolaulo luka Kama na inkosi ya Magqunukwebe? Asikuko ke nokuba umsebenzi wabo uruqule. Sibanika icebo lokuba baqwebe ndlela zimbi zokupila, ingabi bububuru izolo nemihla.

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Enye ilali edume ngokuba yile kutiwa yeya kwa Melani, emi entla ko Gqumahashe. Ukuba kuyinyaniso ukuba ulaulo lwaba Kangeli be Lali luya nceda, kufuneka kakubi ukuba izipatamandla zizikangele msinya ezindawo —ize kanjako zimise amapolisa okuhamba pakati kwalo mandla ulaulwa yi  
Middle Drift.

U-Ncwadi ye Lizwi.  
U-Nteto-’Ntle, ebantwini.  
U-Ket’- Ingqondo.

U-Siko-’Hle.

U-Ntobeko.