Isigidimi Sama-Xosa.

Ipepa Lama Xosa laveki-mbini.

Pambili nto zak’wetu!

Lihlaulelwa 10s.
ngonyaka kwase kuqaleni.

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INQWELO EZINTATU EZINTSHA.

Izikotsh’-kari Ezitatu,

ZONKE zenziwa apa e Lovedale azatengiswa. Zinoku- funyanwa ngoku nangubani onenkabi, mhlaumbi igusha ezinokuxelwa.

Abo bafuna inqwelo mhlaumbi izikotshakari bangeza kutyebisa amehlo.

Isigidimi Sama-Xosa

*NGOLWESI-TATU, JULY* 18, 1883.

ABAFUNDISI BAMAHLELO-HLELO.

Ingqungqutela yabafundisi bamahlelo ngamahlelo yabase Qonce ngomhla we 4 kulenyanga. Kwakuko iqaqoba elimnandi labafundisi. Ingxoxo yabamnyama netaitile yatabata ixesha elitile. Nto ibalulekileyo ngentlanganiso leyo lipepa elafundwa ngu Miss Waterston pezu kokuhlanjululwa ngentlalo yabamnyama. Ipepa elo wonke owalivayo lamkolisa. Kwi *Sigidimi* esizayo sobabekela ezona nto ufanele ukuziqwalasela kulonteto ka Miss Waterston umzi ontsundu.

IBANDLA LE NKOSI.

Abafundisi abatatu base France balindelwe kwelilizwe ngezi mini. Basuka e-Paris ibotwe lelo lase France. Ihambelo yabo kwelilizwe kukuza kuhlola ihambiso yamabandla apetwe ngaba fundisi belozwe abese Lusutu, nokuba zebabeko kwingqungqutela ezinkulu ze *Jubili* (isikumbuzo seminyaka emashumi mahlanu) ezizakubako kwakwelo. Abasakugqiba ngokuhambela Usutu olo, kuba siva ukuba bazimisele ukuba zeke batyelelele ezindawo: Lovedale, Healdtown, St. Matthew’s, Pirie, Peelton, kuse e Mgwali.

“ KABINI NGE NYANGA ! ”

Lomhla ngobalulekileyo embalini ye *Sigidimi Sama-Xosa.* Esitembayo ukuba wonke umzi ontsundu olesayo woyi paula into leyo kwanje ngokuba siyi paula. Sivisise kakuhle mlesi. Asitsho ukuti *wonke umtabati* we *Sigidimi :* kuba songa sijonge kwiqelana kodwa xa sitshoyo. Siti *wonke okwaziyo uku lesa.* Siteta ngoluhlobo nje kungokuba sisazi, ngazwinye, wonke esazi ukuba asingabo bonke abakwaziyo ukufunda abalamkelayo eli pepa eti into eninzi lipepa lohlanga.” Inyanisile ; kuba ikupela kwe pepa elibalwa ngenteto yetu ntlanga zimnyama, nelibalwa kwa ngabantu abamnyama.

Indawo yokuba ingenguye wonke umntu omnyama onokulesa olitabatayo eli pepa (uku litabata kambe kuquke noku lihlaulela) ibonisa ukufa, nobutulu, nokuqaqadeka kwentliziyo zetu bantu bamnyama base South Africa nge mvelo. Wumbi angati siya dubula ngale nteto. Mhlayimbi ingaba kunjalo. Kodwa sinezizatu ezibangele ukuba sitete ngolu hlobo.

Tina banexesha elitile bepete imicimbi yeli pepa sima- ngalisekile ngokukulu yindawo yokuba *Isigidimi* sibulawe

ngabona bantu angabe ngaba xasi baso abakulu—indidi ngendidi zempi efundisiweyo. Ukuba uyatanda kautabate amashumi-shumi abafundisi bebala letu abakoyo kwindawo ngendawo. Eshumini labo uya kufumana isitoba singanonelele nento le ngokutabata ipepa lohlanga. Nezo mpinzana zilitabatayo zafelwa kwanini ngumoya we ratshi nowo kuzingca, obanga ukuba umntu ayibekele exabisweni into anayo. Kuma kulukulu otitshala abamnyama, nenkita yododana olumnyama olufundisiweyo uya kufika ikwa ntonye: bebala nye naba fundisi babo. Ngala maqela asinto inanziweyo inyaniso yokuba kuko ipepa labantu abamnyama nele nteto yabo. Kwintliziyo zabantu abangengabo abase South Africa apa ulwazi Iwale nyaniso asitandabuzi ukuba ngeluvelise umoya wokuzidla, nowo kuziqayiso ngento elunge njenge pepa lendaba elibalwe ngenteto yomawokulu. Au, akunjalo kodwa elusatsheni luka Ham olumi e South Africa. Kunje nje ke kuba Fundisi abantsundu nako Titshala ngumangaliso kuti ukuba ibe kuseko, apa napaya, batile basabambeleleyo.

Izinto ezibange ukuba kube nje kubunqaba ukuzixela. Yinyaniso kodwa emi yodwa, nengummangaliso nesanga le yokuba impi ekanyiselweyo ifungile ukuba ayisakuba nanto yokwenza nepepa lobawo. Ezi ntshaba ze *Sigidimi* kakade zine zizatu-zatwana zokuba ziqube olu hlobo. Asintsikelelo yetu ukuzazi ezi zizatu. Litamsanqa letu kodwa ukusazi esona siziminyeleyo zonke ezinye. *Esona sesi* ASIKATALI. Apo siyalumisa unyawo lwetu.; sincede sombano. Hayi idemoni yokungakatali! Yiyo le *demon* engenise indleko kumadoda alungileyo awamisa *Isigidimi :—*Indleko ebange namhla ukuba ibe ngamangxashi-ngxashi ukuba atabate inyatelo lokusikupa kabini *Isigidimi,* esiti akana kubatemba abantu abamnyama. Eli lokuba asinakutenjwa likulu, libuhlazora kanjako. Ebe kufanele kute ingu mfundisi, ingu titshala, ingo kanyiselweyo, bazama ukusisula esi sigxeko.

Kungobuhlungu nodano esazisa ukuba izipata mandla zalo mzi zigqibe kwelokuba *Isigidimi* silingwe ngalo nyaka wodwa, zekuti ekupeleni kwawo ukuba asizihlauli indleko zokukutshwa kwaso, sipeliswe. Siqinisekile kodwa ukuba ute umfundi ngamnye wayifeza indawo yake, isitokotoko esiya kulandela ukufa kweli pepa sonxwenywa. Indawo yomfundi yeyokugqalisisa, kuqala, ukuba imali amelwe kuyihlaula yokukwelelisa indleko zokushicilela ihlaulwe yonke: ngokwesibini, kukuteta nomhlobo amaziyo, okwaziyo ukulesa ukuba alamkele, azizalise ke kodwa indawo zokuba ingowamkelayo. Ngale ndlela ke, nangento eninzi yendlela ekwanjalo, ishwangusha lokuba ngapandle kwe koranti lingapetshwa.

Abatabati be *Sigidimi* bangabatemba abongameli baso xa bati akusakubako nto iya kuma endleleni yabo ukuba balenze ipepa eliya kuba yintanda kubo bonke abafundi. U Rulumente sele linyulile eli pepa ukuba libe ngumlomo wake kwinto zolaulo ezisingisele kubantu abantsundu. Abafundi balo ke abasakuba sebunyameni ngezinto ezifuna ukuzenza izipata mandla zeli lizwe. Ngento eliya kuba yiyo asisakuteta nto tina. Sixolile ukuba lizitetele ngokwalo kwabo boti bahlangane nalo, nabo loti lihlangane nabo. Ukungena kwe kaba ekulitabateni ngoku sikupaula ngetemba, esitembayo kanjako ukuba alisokuba sagogotya elo lingekangeni. Kweli dabi sikangele ekuncedweni ngaba Fundisi abamnyama no Titshala, kuba nge *Sigidimi* sizama ukulwa idabi lobunyama abati balwa lona nabo.