ISIGIDIMI SAMAXOSA SEPTEMBER 17, 1884

AMASHWA OMQOMBOTI.

Mhlobo WAM,—Nceda ub'ale apo epepeni le *Sigidimi Sama-Xosa* ubaxelele bonke ukuba libalele apa e Koloni, abantu ungababona kuzo zonke indlela xa uhambayo betwele impahla, befuna ukutya. Abelungu bayasihleka bati senziwa bubuvila sisifa nje yindlala, bati silibala kukusela imitayi or imigidi; ati amagqoboka alibalo yimitshato or zimitingi. Imfazwe ka Ngcayecibi yavela ngomtayi, imfazwe yase Bayi yaveliswa ngumqomboti, indlala yase Ngqushwa yabangelwa butywala bama Mfengu, asuk’ati ama Mfengu akuba nendyebo alibala kukusela akalima; ize nifunde amapepa ase Ngqushwa nive apo ke. Ndiyanicela zinkosi zam, kumhla ndinicelayo ke. Zimantyi zase Koloni nditi yenzani umteto onjengo ka Mr. MacPherson awenzayo e Bayi. Uti yena akufumana utywala buselwa ngamadoda nabafazi abucite, ayicite nendlu leyo. Ize niqonde zinkosi zam nditeta ngoba Maxosa ngokuba bubanga indlala namashwa. Amamfengu ase Bayi ayagxotwa ngenxa yotywala, kutiwa ayaxokozela, ayageza, noko ke siyam’bulela u Mr. MacPherson ngokusebenza kwake, kuba tina asinankosi, ke nguye umongameli wetu. M’buleleni nani kuba bupelile utywala e Location, Emaxambeni. Ndiyatemba ukuba u Mr Jesse Shaw wozibalela imantyi zetu aziqondise ngesi sifo.

Thomas Ngxwashui.a.

AMANGQIKA NABA TEMBU.

Nkosi Mhleli.—Ndinyamezele undifakele lemigcana epepeni lako apo. Kute nge Cawa ya 27 ku July lo upelileyo kushumayela ku Lubisi umfo apa abati ngu Pm K-1-, ingxoxo yake uyitate kwincwadi ka Yisaya Isiqendu I i verse 4. Ute ukuqala ukususa ukuteta :— “ Andizi kushumayela kuma Ngqika, ndiza kushumayela kuba Tembu kuba ama Ngqika ngabantu abeza nelishwa kweli lizwe, sesingabantu abanendlala nje kungenxa yabo ; abantu abatengisa ngentombi zabo bebiza amashumi eponti nenkabi zamahashe ukwenza isivumo ; abantu abafike umhlaba wetu bawucanda imokolo,” nenye ke ingcikivane endingena kuyicengceleza apa. Ute ke akukov’ ukushumayela waposa umtandazo ku B- -y Q-ng-, ovakele ekala ngokuti: O Nkosi! Azi ke mna ndolizeka pina ishumi leponti? Ndib'ala lento nje kungokuba. uninzi alwazi ukuba tina apa sipulapula amanyala nasezityalikeni Alwazi ukuba ilizwi lika Tixo kweli lizwe kufeketwa ngalo nangabashumayeli. Uti ke wena nkosi yam Mhleli kulungilena ukuba ati oti ungumshumayeli atuke abantu kanye xa asesihlalweni sokushumayela? Sebehamba betandaza beshumayela ngama Ngqika nje, beve ngobani ukuba ama Ngqika atanda ukwendisela kubo ? Kona ke kulungile yini ukuba ilizwi le Nkosi libe yinto yokukupa kwabo iminqweno engendawo? Yilento wada wati u Paulos kumbingeleli omkulu, “U Tixo uzakukubeta ludonga ndini luqatyiweyo.” iU Pm- K-l- lo kusemhlotsheni ukuba ngowonqulo luka Daniel Zoudiwe kuba nanku ede wavumelana naye naxa ashumayelayo. Azi abafundisi bayazina ukuba abashumayeli bahlwayela umdiza endaweni yembewu elungileyo? Azi ke xa lomdiza udubuleyo wenza iziqamo ityala lobekwa kubanina? Kona ngubanina owozivuna ezo ziqamo? Into emnandi inye kukuba tina sayalezwa Lilizwi le Nkosi ukuba, “Sibapengulule bonke omoya.” Ndingowako osebunzimeni, Umgcina.

E Batenjini, 4th August, 1884.

UPAU OLUHLE.

Nkosi yam,—Mhleli wepepa lamanene akowetu kaundifakele lemi gcana kwelopepa lakowetu. Kute ngomhla wesitoba kule nyanga ingu September kwako umtshato e Ngcwazi kumzi ka Mr. Labase kute njengesiko okunene kwatunyelwa kwizibaxa ezitile incwadi zome. mo zeso sidlo. Ke makowetu niyalazi isiko letu bantu bantsundu ukuba kuti ukuba kuko umtshato endaweni kusuke nopi ngalomhla aye kupila kona, afumane isisu, belingeko elisiko lokuba umntu ali ndele ukucelwa, tina ib’ingeko lonto. Ke kute njengesiqelo sakwa Xosa kwako amaxalanga atile asezelayo, lomaxalanga ati tu ngase Kabula nangase Gxulu. Hai ke afikile okunene apo sikona isivivi eso, ate ke akufika ati ngokuqela elasiko lidala lakowetu amana ukugxupuleka kwanqandwa kunqandiwe, asuka axela impukane emasini; omnye yena wakutshwa selehleli etafileni namanenekazi atile, lafika igosa lomtshato lowo lati kuye sipina isiboniso sokumenywa kwako? ute omnye ukupendula andimenywanga : kutiwe kwaoko m’bopeni inyawo nezandla nim’pose ngapandle ebunyameni kuba engenaso isiboniso sesicelo. Nditeta bagoduka belambe besiwa, ndada ndati kunjani ke! Omnye yena wafika esiwa endlwini yam ndam’pa ukutya. Ukuba bebeya kuti bonke abantu bakowetu balandele lom’fo wase Ngcwazi bendiyakutsho ukuti imitshato iqalile ukulunga, kade simana ukukala sisiti imitshato iyonakala ngala maxalanga amane ukusuka kwindawo ngendawo engacelwanga. Avakala esiti lomaxalanga agxotwayo asisoze siye kumtshato wase Ngcwazi. Ndati ke inkomo iyaqala ukulunga. Ewu, ewu, ewu! pambili ’nto zakowetu ndiwuhlaba kuni nonke umkofi bantu bakowetu ukuba nitate elonyatelo lom’fo wase Ngcwazi. Manditshonele mna

Nobenza Bedela.

Kabula, September, 1884.

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EZOVOTO E-HEWU.

Faka lendawo e *Sigidimini* nkosi yam—ihambo yam ngo Nyulo. Ndaka ndafika kwinene lika Mabandla, umzi wakwa Qunta. Mandincome Inkosi zakowetu ukuqubela pambili ngokungacasani nombuso wase Mlungwini. Landanelisa elinene. Ukuba ziya kuqala zenjenje Inkosi zakowetu asiyi kulitata igama ebelike latatwa zezinye intlanga ezite zakuba zingena Zinkosi zase zisiti zizi Orlam-mense. Sinabantwana be Nkosi zetu abaya kuwutabata lombuso bangakolwa yimfazo, kodwa eyabo ibe yeya mapepa. Nangokunje ingubo irazukilenje ye Palamente inkatazo baya kuzinyamezela, ukuba bonke bayakuba nje ngo Mr. B. Mabandla. Ndafika e Hewu ku Zulu ndancoma kanjako. Impi ayiqokelela yakowabo efuna ingene elunyulweni (voters) 266 ngemini enye. Unobala kwamnandi kanye. Pambili mzi wakowetu isiziba siviwa ngodondolo. Unyanisile nawe nto ka Duwe imini yobunzima iyeza. Kulusizi ukuba ukukanya kumiswe siti ludodana le into ibuhlungu. Simile emnyango ukukanya uqungquta emhlana kuti tina sizalelwe emfundweni. Ixego into ka Sishuba ndifike apa igwaqaze yakuma nango Mantyi yakunqandwa kutiwa onomhlaba ukuba i Kariti akakabi nayo makangangeni yamgwebela imantyi, ngowa Sembo ke lowo. Namhlanje londada ubudala bangama 70 iminyaka kanti noko amajabenqu okukanya licekwa. Mandipele ngeliti masikwelele endleleni madodana, yode inqwelo isinyatele inxamile yona ukusisindisa. Salani ngoxolo manene,

G. C. SlCINA.

Kamastone, August 30, 1884.

BABELONI.

Nkosi yam mhleli wendaba zohlanga yamkela lamazwana, imbangi yokuba ndipinde ukuyitumela kuwe ndenziwa yilento ukuba kukolisekile ukuba e Natal ngomnyaka we 1875 bati abantsundu bemlomo nanye nanteto nye bati tnasenze izitena ukuze singalahlekani kona, ati olahlekileyo awapakamisele pezulu amehlo ake ukuze alibone ikayabavumelana bonke abantu, namhlanje ngati kuko ukubidabideka kwenteto yabo, ngokuba isitena abasenzayo yimali abayihlanganisa kumadlelo onke ase Natal ukuze ngayo lomali benze ingxowa yohlanga oluntsundu apo kufike kona ukungevani, ukubidabideka kwenteto. Nantsi longxowa ayiko ezandleni zabo isezandleni zenduna namhla. Lomnyaka ngoweshumi akukabiko nento eyenziwayo yilomali yohlanga. Ke mna nditi bubudenge obubi ngokuba lengxowa yenzelwa uhlanga oluntsundu ngokuba lusifa yingqele kwamiswa longxowa ukuba ibe yingubo yohlanga, lengxowa ibe liziko lomlilo ukuze kuti ukuba kuko indawo abafa yingqele kuyo kutunyelwe lengubo nalo mlilo. Into ebang’ ukuba bangeva ’nto kukuba namhla eliziko liseza ndleni zamadoda engasiyiyo eyohlanga lwawo lengubo. Abatengi bayo beva ngendaba ukuba iko abayiboni, beva ngendaba ukuba iyambatwa e Swazini kodwa abaniniyo abayibonanga ukuhamba kwayo Xa bebuza ukuba apo e Swazini kuhanjwa njanina bati asazi yindawo yase England, kulapo sikala kona isizukulwana ukuti saqashelana kwanamhla kuseko nobawo, ngomso lamadoda asikuba nakuwangena ngandawo, akusivalela ngapandle ati asinazi sazana noyihlo benu. Nanamhla luzipakamisile izandla zalo ukuba lufuna ukunyusa uhlanga lwakowalo. Ndingati kodwa apo kwafika kona ukuze ukungevani kukuba bati mhla bazazisa inkosi zabo ezingabafundisi zafika zona zamisa amagosa okuzisa ingxowa, kulapo kwavela kona ukubidabideka kwenteto kumalungelo abesenzelwa uhlanga oluntsundu ngoku selumadolo axekayo nje. Kwangena ukuba lungavani nododana olutsha kwada kwangumhla wokufika kuka Rev. J. Kilner kungeko kuvana, wafika naye wenza ukuba kube ngapezulu ukungavani, kude kube namhla akuviwana ludodana namadoda antsundu akaboni ukuba lamadoda afuna ukuze ngomso luti lukala uhlanga lukalela lengxowa abe selesiti lamadoda amhlope asiti ngoyihlo benu amagosa antsundu kanti abanakugweba nto ngokwabo, bayafunzwa kutiwa vumani basebevuma. Enye into mawetu luhlanga oluntsundu kwatiwa lengxowa yeyohlanga, kodwa zininzi indawo ezikalayo zifuna abasebenzi, kodwa into engumangaliso kutiwa asiko isonka sokutumela umntu endaweni etile nangengxewa ezimbini, luzondelelo lohlanga nengxowa endala yabafundisi base South Africa. Vukani mawetu antsundu nditsho kuni bobawo, vukani, yekani izinto zipatwe ludodana olutsha amaxesha enu adlula, la ngawododana olutsha, xa izinto zipetwe nini uhlanga luyakububa lufe. Vukani madodana lixesha lenu ukuba nivuke ebunyameni, oyihlo balibala zinkomo ematafeni, nina naluse incwadi ningavana kakuhle ukuba izinto zipetwe zizandla zenu. Lotshona uhlanga lwakowenu niko na? luyakukala ngani uhlanga. Abafundisi boyihlo abaseko, abo bebesiti kubo ‘Yesi Swelu Basi,’ tina siti ‘Yes Sir.’ Amaxesha obasi adlulile ludodana lwakowetu. Ndingowako

J. B.

Natal, August 11, 1884.