Isigidimi Sama-Xosa

Ipepa Lama Xosa Lenyanga. Lihlaulelwa 4s ngonyaka kwase kuqaleni

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PAWULANI!

NGEXA elizayo “Isigidimi” asisokutunyelwa nakubani ongatanga ahlaule kwanga pambili i 4s ngonyaka.

Imali inokutunyelwa nge stamps mhlayimbi nge Post Office Orders ku,

James Stewart. Lovedale, Alice.

AMAGOSA E “SIGIDIMI”

Ukwenza umsebenzi lula, i Editor ye *Sigidimi* imise amadoda kwi ndawo ngendawo ezinaf umkeli baso, anikwe igunya lokwamkela noku hlanganisa imali zeli pepa; nokufeza wonke umsebenzi walo. Abamkeli balo bozibatala kuwo ke imali zabo, aze wona azitumele apa.

Ngawo la amagama awo, asel’eko : —

*Bedford* Mr. Martinus Jantjes.

*Cradock* „ Jonathan Mkosi.

*Farmerfield* „ Moses September.

*Graham's Town*  „ Ntozini Ntshona.

*Gilton* „ Joseph James.

*Gatberg* „ Maneli Mabandla.

*Heald'Town* „ Saud Msane.

*Jansenville* rev. S. Ntsiko.

*Pearston* Mr. Bobert Plaatjes.

*Port Alfred* „ Ernest Nquka.

*Port Elizabeth* „ J. S. Adams.

n „ „ K. Zozi.

*Somerset East* ,, January J. Taho.

*Uitenhage* „ I. W. Wauchope.

LOVEDALE MISSIONARY INSTITUTION.

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1. Ngo nyaka we 1882, nelandelayo, imali ehlaulelwa imfundo noku xaswa kwe ntsapo efunda kule Seminari iya kunyuswa okwa ngoku.
2. Imbangi yoku kukunyuka kwe xabiso lezinto ezinje ngozi nyama nezinye izixaso.
3. Endaweni ye ponti ezintatu (£3.) nge nyanga ezintandatu, njengoko bekunjalo ngapambili, yoba—ukusukela kolo kuqala luka January 1882—ziponti ezine (£4); oko kukuti £8 ngo nyaka.
4. Ilindelwe ukuba irolwe ngabo bonke ekungeneni kwe seshoni leyo izi ponti ezine £4, kuba iti yaku posana nokwe njiwanjalo amadinga abanye adanise.

UMHLA WOKU VULWA KWE SIKOLO.

—©—

L E Seminari uyakuqalwa umsebenzi wayo ngolwe Sine evekini ngo 27 ku January, 1882. Lobako uviwo lwamadodana no mtinjana oqalayo ukuza kungena kwalo mini.

Isigidimi Sama-Xosa

NGOMVULO, JANUARY 2, 1882.

UKU HLAKULELWA KWE “SIGIDIMI.”

Kukade siteta—seside saxapa amagwebu—ngemali zelipepa ezinga zanga zarolwa iminyaka emininzi namhla. Kude kwabonakala senze iq'inga lokuba kelinge ngati kumbla liqala ukupuma. Into eninzi yaba mkeli balo ebingasa hlauli, kodwa ebi selihlalele ukufeza i *stamps* zetu, isikiwe.

Endaweni yamakulu asitoba amapepa abe shicilelwa, ngale nyanga sisbicilela amakulu amahlanu kupela, kuba onke amakulu amane etsheciwe. Sizimisele, “ngomteto wama Medi nama Perasi,” ukuba koti ngexa elizayo kwa usapela umnyaka umntu abewu hlaulele lingabi satunyelwa ipepa lake. Elipepa kade liyindleko kuba fundisi, beku lindelwe ukuba bali xase abaninilo—umzi omnyama wase Koloni nase Natal. Akubonakali ukuba uyayenza lento; ngomlomo uyayenza, kodwa ngemali uyatandabuza. Kufupi koti ukuba kuya bonakala ukuba umzi ontsundu awufuni pepa, ne *Sigidimi* singene kwelozwe sele pumle kulo ama pepa amaninzi aba mnyama. Vukani ke mzi. Lento sinqumla amagama amaninzi sifuna sakele elulwalweni oluyi mali yenyaniso. Sifuna ete wonke owamkela i *Sigidimi* wafaka isandla engxoweni wasi xasa nge mali. Ingxolo eya kwenziwa ngabo bama pepa anga sakutunyelwa yoba nkulu, kodwa sesi zilungiselele. Owoti atumele imali woli fumana ipepa lake ngenyanga ezizayo, ze lingeniswe butsha igama lake, kodwa owoti atumele amazwi kupela aka sakufumana nelinye kuti. Sibala ngo­ku dubula, abo bawenzayo umsebenzi wabo bopulapula kodwa kube kungeko senzakalo, ngabo banga boni kupela abangati benzakale yinteto yetu. Singabuye siyi ngene lendawo ngelinye ixesha. Okwa ngoku sisabika okwenzeke emva kwe nteto ebi ninzi, ebinde, nebi banga ubuhlungu.

Komnye umhlati, kweli lanambla ipepa, aba fundi betu befumana inteto yengqondo, ibalwe ngu Mr. Andrew Gontshi, owaziwayo ukuba ungu mteteleli e Matyaleni pesheya kwe Nciba. Lonteto ingoku zimela kwaba Ntsundu, befanelwe kukuyi gqalisisa ke abo ibekiswe kubo. Lendawo yoku zimela kwetu bamnyama, ayibali litsha kuti. Aku mzuzu mkulu ebe bala ngayo amadodana kweli pepa, sabe simi kancinane tina sibonisa ukuba kusa nqabile ukuba oku kwenzeke, kuba xa umntu onengqondo aqala umsebenzi uti, matanci, afake isandla esidleni sake, akangele ukuba wofumana inani elingakananina, elomxasa xa eli shisbini lake lingekaziwa kakuhle ngabo kulindelwe ukuba bali xase. Xa umntu ahlwayela namhla, aka lindele ukuba avune ngomso, mhlayimbi nge veki ezayo. Ngasema Ashantee bavuna emva kwe ntsuku ezi mashumi asi xenxe behlwayele, ayandile ke lento; asiboni nento tina pakati kwetu engasikutaza ukuba siti sinokuvuna emva kwe nya­nga ezimbini. Xa umntu amisa ishishini, eku qaleni kulindeleke ukuba adle imalana yake, de umsebenzi wake ume poqo. Sabonisa senjenjalo kubo bonke ababe teta ngale ndawo. Ngale nteto yake siya qonda ukuba u Mr. Gontshi unati; sizi qayisa ke ukuba sivumelane ne nene lase mtetweni. Akuba eyi bona lento, ukupa iqinga lokuba kwenziwe intlanganiso ezoti zihlanganise imali, ziyi fake e Bankeni, ze iti enkulu neyonyaka iboleke amadodana anezimilo afunayo xa azakumisa imisebenzi—ngazwinye, xa aza kwenza lomisebenzi iyelele noku cubeka. Nalo ke iq'inga lika Mr. Gontshi. Ku kuti ke ba Ntsundu ukuba sili xoxe, kuba selete umninilo makunga lahleki xesha intlanganiso mayivele noku vela konyaka lo omtsha.

Iya takazeleka lenteto; ibonisa umnqweno pakati kododa wokupakamisa umtwalo onzima oluhlanga lwa kowetu. Kanti ke noko sizifumana sikwi simo sokuba singavumelani nomhlobo wetu, ze siba ritize abantu bakowetu ukuba bake beme bangali cukumisi nangomnye umnwe