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ISIGIGIMI SAMAXOSA, SEPTEMBER 1, 1874.

kutabata U-Langalibalele kuba waye baleke kona, nokuba kanjalo eligqira lemvula.

Bendingeko Enanini.—Omnye umfo wape- sheya uti, Kuko abantu ongamana ukubeva besiti asikuko nokuba baninzi abaguqukayo ngalamaxesha angoku, itamsanqa lihlile, kodwa noko mna andikabiko enanini,’ aze noko angateti ngokomntu oya kuti ukuba akako enanini labantwana baka Tixo ashiywe nangemini enkulu.

Uncedo Lwembandezelo.—Uti umti xa kuse busika kube kukona womelelayo ezincanjini, kuze ehlotyeni kanti amagqabi adlelela ukomelela. Bekunganjalo naku Makristu ukuba ebeya kuhlala alungelwa zizinto. Kuxa kufika inqwitela nemisinga ati umntu abambelele ngamandla ku Tixo, oyena ungamandla kwababutataka.

Incwadi Ezihamba Ngeposi.—Umteto okoyo ngoku ngazo ngowokuba umntu ati ukuba incwadi idlule kwisiqingata *se ounce* ngobunzima abeke isitampu sepeni ngapezulu endaweni yokubeka esepeni ezine. Ngenye indlela singati incwadi ebitunyelwa ngepeni ezine ngapambili isemi kwakulo ndawo, kodwa ebitunyelwa ngepeni ezisibozo ngoku ingatunyelwa ngepeni ezintlanu ; ize ebitunyelwa ngesheleni ngoku itunyelwe ngepeni ezintandatu.

Ukuwa kwe Nqwelo.—Kute xa inqwelo etile ipuma E-Rini ukuza ngase Beaufort, yawa xa ijikayo kwigumbi elitile lendlela. Lenqwelo ibe ilaishe impahla eza E-Beaufort, kuko nomfazi, enabantwana abahlanu. Bate ngeloxesha lokuwa kwe nqwelo bagqunyelwa ngapantsi abane abantwana kunye nonina, wamnye ote wawela mgama. Zite zisuswa impahla pezu kwabo waba selefile unina nabantwana abatatu. Umbexeshi wale nqwelo ngoku usetolongweni, kuba isihla nje lengozi ibe ingakokelwe inqwelo kanti indawo imbi.

Kwela Batembu kuvakala ukuba akuhleliwe kakuhle. Impahla zimka zisand’ ukumka namasela akwa Gcaleka. Elinye ipepa lendaba liti, Kuko ama Gcaleka abequba iqela lenkomo azibileyo zakwa Ngangelizwe, ezite zabanjwa kwelama Mfengu.” Sive ukuba kuko amadoda amabini abeye kuba kwakona, ati kanti evula nje seleboniwe, kwayiwa kuvalwa amazibuko. Ati xa awelayo kwabulawa enye yawo, kwafikwa iyeyalama Gcaleka akwa Cumming. Siyatemba kodwa ukuba nokuba ezozizwe zisanxamelene, aziyikuvunyelwa ukuba zide zihlangane.

Odubule Umntu.—Ngase Mossel Bay kube kuko abafo abane abazalanayo, behleli kona kunye nonina, nendoda endele kuyo okwesibini. Kwati ngo December, baxabana ababini omnye ubudala iminyaka 18, omnye 21. Banxolisana kakulu, babuya banga baxolile. Babuye baxabana wasuka omncinane, ngale nyanga ifileyo, watabata umpu wake, wamfumana omnye elungisa ubuhlanti, wamdubula ngasemva, imbumbulu yapumela emagxeni, yayakubulala nebokwe ebingapaya. Ute akumbulala wavakala esiti, “ uvile kona, ndishiye ndakupaula kanye.” Ngoku umbulali lowo usetolongweni.

Uncedo Locingo.-E-Australia kuko into .esand’ ukwenzeka ebonisa ukuba uncedo locingo alunakugqitywa. Bekuko iqela lamadoda amhlope abe hamba, ati kolohambo axabana nabantu belozwe, kwase kuliwa. Kwabamhlope kubulewe babatatu baliqela abanxweleriweyo. Bate ke abo basiwa kumzana ongena ueingo, kwaza kwatuyelwa incwadi eziya E-Adelaide ukuya kubika lonto. Kufike apo kwabizwa igqira ukuba lize endlwini yocingo, laza kona lamana ukubaxelela uhlobo abafanele ukupatwa ngalo ukuze bapile abanxweleriweyo. Lomzi bebekuwo ubunzimaile eziliwaka ukusuka apo libe likona igqira elibamyangayo.

Umteto ongelifa.—Pakati kwemiteto evu-

nywe ukuba ibeko yale parlament isand’ ukupela kuko oteta ngokunikwa kwelifa. Wenzelwe ukuze umntu anganyanzelwa ’ukuba alishiye komnye ilifa lake ngapandle kokuba abe uyatanda uti— “ Nokuba ngubanina osukuba efikile exabisweni lokuba anganika ilifa komnye, woti wakuba lomteto uselumi, akululeke ukuba xa atandayo angakankanyi nokuba nguwupina umntwana wake, nokuba ngumzali, nokuba sisihlobo, nokuba ngumzalwana, aze angaxeli nesizatu sokuba angababeli ilifa abo abashiyileyo, angabakankanyiyo. Abasukuba betanda ukuquba kwangesiko elibe liko kwangapambili bohlala besakululekile ukwenjejalo.”

Inkazana ehambayo.—Inkazana abati ngu Miss Richards usand’ ukufeza into ekade ilingwa nangamadoda engapumeleli, ukuhamba iwaka lemaili, nge waka leyure. Uti umntu xa epikele lonto amane epinda-pinda maileni nye kude kube kaliwaka. Kufuneka ukuba angahambi ngapezu kwemaile enye ngeyure, aze kanjalo angade apumle iyure ezimbini ndaweninye. Ukuba imaile uyigqibe isekude iyure kufuneka ete wapumla, ati ukuba ulele abe nabantu bokumvusa kwakungena iyure entsha. Lenkazana ikufezileyo oku ikwenze ngase Bristol umzi ose England. Sikumbula sibaliselwa ngomnye umfo owaye yihnga lonto owati kwakupela inyanga ehamba ngolohlobo, walala kanti akayi kubuya avuke kude kusuke kupele amalaza obutongo abeselede aqokelelana. Babokumshukumisa akeva nento bada bamnca- mela ukuba azivukele ngokwake.

Isikumbuzo.—Siyavuya ukubona ukuba Amabayi afuna ukwaka ityalike eya kuba sisikumbuzo sika Rev. R. Edwards. Lomfundisi usele neminyaka emashumi mahlanu esebenza pakati kwabantsundu ; enjalo nje abe engazanga wahambela nokuhambela oku kwelakowabo. Lonke eloxesha ebetwele ubunzima obukoyo kubo bonke abapete umsebenzi wake. Ewe singati yena ngoke wabufuma na nangapezulu kuba ebelapa ngamaxesha emfazwe. Ngokuwuquba kwake umsebenzi sifumana elinye lamapepa ase Bayi lisiti, “Bonke abamaziyo, bayazi ukuba ngumfo otembekileyo onomonde emsebenzini; ngumfo okalipileyo osuke selezilahlela kwakwenzayo.” Liquba ke liti, “ siyatemba ukuba lomsebenzi uya kufumana uncedo kwabaninzi. Kuzanyelwa ngabaqali balomsebenzi ukuze kwakiwe indlu ye £2,000. Yona ayikupela ngokuba sikumbuzo, koko iyakuba luncedo kwabeza kubedeshela kuyo.”

Obubele omnye E-Bayi.—Ngomhla we 10 ka August umfo abati ngu Petrus Piet ube pambi kwe Mantyi eteta ityala lokuba ubulele umntu. Ute ukupendula kwakubekiswa kuye, “ Mna akuko nto ndingayitatayo. Ndite ndihamba esitilateni ndafika lomfo ufileyo exabene nomnye. Ute ke wandibeta. Ndimkile ndeva apo sikona isitshetshe sam, ndabuya ndabuya. Undibambile wanditi nqi, ndasuka mna ndamhlaba.” Lomfo ufileyo ute ukuyixela lonto pambi kokuba aqauke, “ Okwenene U-Mahomend (elinye igama lika Petrus) ufike sixabene. Ndimbetili wati, ‘Kaulinde ndiyeza.” Ebuyile undibize ukuba ndijikele egumbini wafika wandihlaba kona. Andikange ndimbambe pambi kokuba andihlabe. Ite yakubekiswa ku Petrus lonteto wati, “ Ewe ndimhlabe ngokuba ebengavumi ukuma ndakuti makeze.” Isiqwebo se Mantyi sebe sesokuba umhlaba ngabom ke ngoko makalinde umgwebi.

Umkangeli wezikolo U-Mr. Hogarth usahambele E-Kapa emagqireni ngokuba isandla sake sibe kusoloko simxalisile. Ufike kona bamnqumla, ingalo ayishunqula engqinibeni. Liti elinye ipepa lase kapa ukuteta ngaye—“ Izihlobo zake ziya kuvuya ukuva ukuba selenokupilana kwimbandezelo ake wazizuza ngokunqanyulwa. Ngolwe 7 ku August ubede wanokupumela pandle. Izihlobo zake—esaziyo ukuba bazizo bonke aba-

maziyo—asikuko nokuba ziya kuba lusizi ukuva ukuba angati mhlaumbi angabi sauquba umsebenzi wake.” Siyalivumela nati elopepa ukuba bonke abamaziyo, abamhlope nabantsundu, asikuko nokuba kungaba lusizi kubo epumile kulo msebonzi. Ngezintsukwana ake wamana ehambahamba, akuko apo eke akashiya sihlobo, akemka etandwa ngapezulu, abe enjalo nje ebe- kiwe ehlonelwe. Siyakuvuyiswa sonke kukubuye simbone pakati kwetu. Siva ukuba ngelixesha asazuze imvumelo, endaweni yake kuza kubako U-Charles Clark, Esq. Uselefikile E-Bayi. Sikolwa ukuba uzakubehle alike nakwezi zigama.

Intengo.—Ngomhla 4 ka September ku Mahlulo we Graaff-Reinet kuya kutengiswa igusha 800, izipani zenkomo ezibini, ibokuva ezimbini, amahashe okutwala amabini, inqwelana zamahashe ezintatu, nemihlaba emibini, nempahla yokufana.

E-Nxukwebe.—Ngo Mvulu ngomhla 3 ka August bekulo intlanganiso yokubulelela ukuvuna Ityalike yayizele noko inkulu. Into eninzi yabantu, amadoda nabafazi nabantwana bezisa iminikelo yamazimba nombona nembotyi, nemali. Into evuyisa ngapezulu kukuba kwakuko namaqaba kulomsebenzi. Asiyiyo nento ukulunga ukuba nawo aye efundiswa ukuba lamatamsanqa akoyo avela ku Tixo. Kwenziwa imitaudazo, kwavunywa amaculo okudumisa. Kwabako nabaposa amazwi. Ngentsuku ezilandelayo zalo veki kwada kwangumvulo welandelayo, kwenziwa intlanganiso zemibedesho ngokuhlwa. Abantu bayiza ngokukulu kwade kwase kupeleni. Babe liqela abaguqukileyo, bati nabebesebe ngaberemente bazuza imvuseleleko enkulu. Ibe yinto eninzi kumadodana nomtinjana ebonakalise ukuba iyavuma ukushiya imihlali yelizwe iputume amatamsanqa aku Yesu. Kusivuyise kanye ukuva ngendaba zokuhamba kwelizwi lika Tixo kona, nokuva ukuba nakwindawo ezingapandle ezilunge nayo baninzi abavuseleleke ukuba babuze lombuzo mkulu wokuba. “Ndifanele ukutini na ukuze ndisindiswe.” Banga bonke abezileyo bangazingisa kude kube sikupeleni.

Intlalo Yabantsundu.—Sifumana U-Rev. H. T. Waters esiti ukuteta kwake ngentlalo yabantsundu xa ateta ngokuhambiseka kwelizwi kwindawo akuyo, “ Intlalo yabantsundu kufuneka iguqulwe kanye kulento iyiyo, ngokukodwa ngokumalunga nezinto abazigcobisa ngazo. Imigcobo abanayo ngoku ayinakumelana nokukanya, kuba idla ngokuti ingahlukani nokusela nemisebenzi yobunyama. Amakristu akaziyi indawo ezinjalo. Uti oyileyo akangelelwe ukuba ungoselesihla elukolweni. Okwenene abayayo ungafika bebanda. Umteto wale koloni awakutetisi ukuncola okuhambiseka kwindawo ezikufupi nemizi. Indawo ezikufupi nayo zizona zinamanxila adluleyo, zinkohlakalo inkulu. Abantsundu boniwa kwangaba bantu babancoma ubuvila. Buyakula ubunxila, ayapela lamaxesha kwakusitwa akuko namnye umntu onxilayo ezalelwe kwelakwa Xosa. Into esavuyisayo kukuba ubunxila bungekakatazi kakulu ezikolweni. Isipazamiso esikulu kuzo, kukwapulwa komteto wesinxe.” Uti xa ateta ngoncedo alufumanayo kwakwabantsundu, kulomsebenzi wokuquba ilizwi, “ Ukuba amadikoni antsundu ebengeko andazi ukuba ngendipumela njani na. Kuyandivuyisa ukubona ukuba abamhlope baya- kutanda ukupulapula ilizwi lishunyayelwa nga- bantsundu. Apa bade bakoliswe ngokukodwa ngu Rev. J. Ntsiko. Bapetwe kakuhle nangobuhlobo kanye, yena no Rev. P. Masiza. U-Mr. Masiza unendawo ayihambela inyanga zonke apo ashumayela kwabamhlope. Ewe ndingatsho ukuti intlalo yabo yexesha elise zayo selingati yoniwe ngabo. Ukuba umsebenzi wabo bauquba ngobulumko akuko uyakubadela, ke boba luncedo olukulu.”