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ISIGIDIMI SAMAXOSA, APRIL 1, 1878.

linjalo isiko. Ate wona ukupendula tina sidle inya- ma yodwa asiyixelanga inkabi yalomlungu “ yaxelwa ngamanye awangekoyo apa. Besingenakunceda ukuba singadli kuba besihleli intsuku ezisitoba singadli Into” imantyi ite akukataleki nokuba benihleli intsu­ku ezingapina ningena kudla ; bekungafuneki ukuba nidle inyama enaziyo ukuba ibiwe, watsho ukuba indoda ndiyinika inyanga ezi 9 isebenza nzima. Indawo ete yenzeka endifuna ukuba niyikangele kulamadoda mabini yile ilandelayo :—Kute kwakupunywa ematyaleni umlungu umnini nkabi ebiweyo uye kumantyi wacela ukuba angayana ukuteta naba- banjwa abebe inkomo yake ufuna ukuteta nabo, imvumele imantyi, yandiyalela ukuba mandihambe naye, sakufika umlungu ubuzile ukuba bayavuma na ukuhlaula ? Amadoda “ewe” umlungu “ imali nokuba enye inkabi ” amadoda “ imali ” umlungu kambe inkabi yam ixabiso layo yi £12. Avuma ukuba aya kuyirola lomali amxelele ukuba imali yawo ikumlungu ebebe sebenza kuye, lomlungu wabo yi (Field Cornet) umlungu ubize unyana walo- mlungu wamasela ukuba amnqinele okunene omnye uvumile ukuba linqina. Emva koku apumile lamagwangqa abulisa kulamasela mabini, ate akupuma amagwangqa, lamadoda abuza kum ukuba awazikupuma na ehlaulile nje? Ndite mna andazi ndicinga njalo nam, kuba andizange ndive ukuba umntu uke ahlauliswe ngobusela, ate mandiye ku mantyi ukuya kubuza ukuba aza kutinina ehlaulile nje? Imantyi ite ukupendula, “ hai andazani nokuhlaula kwawo mna. Kanjalo ityala lobusela alihlaulelwa.” Acele ukuya kumantyi ngokwawo. Site sakufika imantyi yabuza ukuba yintonina ? Ndite mna lamadoda afuna ukwazi ukuba azakupuma na njengokuba ehlaule nje, imantyi hai yona aya- zani nokuhlaula kwawo. Kanjalo umlungu lowo, wenkomo nokuba ebengawahlaulisanga ukuba ebesazi ukuba anempahla ebengasuka ayitengise ukuba afumane ixabiso lempahla yake leya ibiweyo (inkomo,) nina nicinga ukuba ubeya kubuyiselwa yintonina indleko yake le ? Bate bona ababanjwa kufanelekile ukuba sipume etolongweni kuba sibatele asisiboni isizatu sokuba masihlale ngoku etolongweni. Nati apa ke zihlobo lento isimangalisile asizange siziye emhlabeni. Asizange siyibone nokuyibona ngapambili; ukuba umntu uke ohlwaywe kabini ngatyala linye apa emlungwini.

Mdengezito.

Kwangubeni, Edendale Natal Feb. 19, 1878.

Kusiposiso esikulu ngeli gama lingu Tixo, kusenda, weni yokuba liyekwe. Nali igama lokuba lishicilelwe, lilo eli lokuti, ekuqaleni u-Elohim, wenza izulu- Mina ndingu Yehova, u-Elohim wako. Ukuba abafundisi namakolwa, bapikele eligama lingu Tixo, ukuba bendiyi nkosi yase Afrika bendiya kuti mkani kwelilizwe.

Umbuzo uti, lencwadi yama Hebrewu asiyiyona epakele ezizizwe zonke ezinelizwi lika Elohim ?

Ukuba uliswele kanye igama lo wasenzayo, besingati ngu Menzi igama lake.

Uti umbuzo esibubona ubukulu benteto, obo u- Yesu wateta ngabo no Sauli, esemazulwini, Izenzo 26, 14 esibubona ubukulu benteto yesi Hebere okuya wati akuteta ngabo u-Paulos. kwaza kwabako ukuzola okukulu entlanganisweni enkulu, kwi Zenzo 22, 2. Onke amazwi engakanje ubuninzi bawo ezweni, anentloko zawo, intloko zamazwi, ngamagama abaniniwo. Malingabulawa igama lo wasenzayo, masingafundiswa ngegama lesizwana.

Mandisingise kuni bafana, abafunde e-Dikeni, nase Nxukwebe, nabafunde kwezinye indawo. Makati ondipendulayo, makayeke ukundipendula ngobuciko bentloko yake. Makaye kubuza elizwini losozinto zo­nke, uyakufika selimlungele ukuba limpendule. Elam liti kuposisiwe kanye ngeli gama lingu Tixo, andibuyi.

Ukuba kuhle, akuhlala omabini lamagama, Jehova Elohim.

John Mvimbi.

Qumra March 7. 1878.

Mhleli we *Sigidimi Samaxosa* ndibone epepeni lako incwadi ebalwe apa e-Qumra ngomhla 16 ka January ngu Q. H. Mekeni. Nakuba umbaleli wako eyifihla into endiyenzileyo ndiyenzela aba­

ntsundu apa ndibe ndingayi kuteta nto ngencwad yake ukuba ubengatanga “imali ehlanganiswa ngesabata uyinike kwabase Tshatshi,” okokukuti uyinike kum. Ndiya kubulela ukuba uya kundipa ituba lokuxela into eyenzekileyo. Itshatshi ngangoko ndiyimeleyo, iya banyamekela abantsundu abakule ndawo. Ngesizatu sokuba Isixosa ndingenasikuteta andinakubenzela konke endikunqwenelayo, kodwa ke ndabafumanisela indlu yesi kolo ukuba benze inkonzo kuyo; ndabafunela umfundisi e-St; Johns ukuba aze kubenzela ityalike; nomncedisi warn u-Mr. Green ndimcele ukuba abenzele ityalike. Ukuba ezinkonzo zibe zingefuti ngangoko abantsundu bebenga kungangako, nangangoko nam ndibendifuna, elotyala alipezu kwam. Ndibe ndingenakunceda, kuba ndibe nditembele kwabanye nam. Ndike ndabalela nakwibandla lapesheya kolwandle lokuhambisa Tgospel, ndabalela nakwabanye ndicela uncedo ndifuna ukumisa isikolo apa ; kodwa andipumelelanga, andifumananga mncedi. Ndite ke noko ndakupa eyam imali ndaka indlu yezibonda engabanelayo abantu aba 30 naba 40. Ekuyakeni londlu ndakupa kweyam ingxowa £ 9 5 6 : imali endiyi fumene kwabantsundu £ 1 16 7, lemali ke kutiwa “ihlanganiswe nge Sabata.” Ngamaxesha amaninzi ndibe ndisiti xa bahlangeneyo nditete kakulu nabo ngokuba mabandincedise ukugqiba indlu endiyi qalileyo. Kodwa andikazange ndincediswe nangomnye wabo ukwenza oko ati umbaleli wako banga kungenziwa. Wati ke akuba u-Mekeni egqibe ukupingela nopahla yafika imfazwe sati kuba sibe silindele ukungenelwa lutshaba akwabonakala kum ukuba mayi fezwe indlu, ngokoyikela ukuti iya kutshiswa. Nangapandle kwalonto ndite kuba sendicite imali engaka kweyam ingxowa kwabonakala ukuba lixesha lokuba bancedise nabantsundu. Uku­ba banga banganayo indlu yini ukuba bangayi fezi ngokwabo? Ndiya bazisa abantsundu abase Qumra ukuba abanye abafundisi bezaka nje izindlu baya ncediswa ngabantu babo. Abantsundu aba- koliweyo base Qumra mabalandele umzekelo omhle wabazalwana babo abase Mtwaku nabase Nxaruni nezinye indawo. Ukuba benjenjalo kuya kuba msinya ukuyi fumana apa indlu yetyalike. Ndiya batembisa ukubenzela endinako kodwa kufuneka *bezenzele ngokwabo imizamo.* Ukuba ke nkosi, kuko kubafundi bako onga anganceda kulo msebe- nzi ulungileyo kuya kundivuyisa ukwamkela imalana abazitumelayo, ndize ke ndizame ukwaka itya­like engangokuba imali endinayo iya kundivumela. Ngumnqweno wentliziyo yam ukuba ndibakele enkolweni yabo eyingcwele abo abapumileyo ebumnyameni bobuhedeni beza kulo ukanyiso oluzukisekileyo lwendaba ezilungileyo zika Yesu Kristu.

Ndisisicaka sako esingu

R. McCornick

Umfundisi wase Qumra.

IZINTO NGEZINTO.

Iparlamente yale Koloni iya kuhlangana e-Kapa ngomhla 10 ka May.

Umhlontlo kuvakala ukuba ufun’ ukutumela onyana ababini bake e-Mgwali wase Batenjini.

Ababvlali bar a mr. Tainton—*U-T'iwaui* no *Ndu- ku* no *Gele* bagwetyelwa ukuxonywa kuba babe ku- madoda abulala into zika Tainton neka Brown.

U-Dr. Dale kuvakala ukuba uyacaca. Unduluke ukuya pesheya ngo 12 ka March. Siya temba ukuba uya kubuya selepilile ukuza kutabata umse- benzi wake.

U-Beshe umnini walo mzi kwabulawa into zika Mjacu kuwo ufele etolongweni netyala lake. Bati uzibulalise ngendlala. Abanye abatatu abebebanjwe naye bagwetyelwe ukuxonywa.

U-Nathaniel Mhala ubanjiwe. Ityala lake lelokulwa no Rulumeni alikatetwa. Bati abambambileyo ubeko kululo obeluko ngalomini yokubanjwa kwake noko bemfumene selesekaya.

E-Natal kuvakala ukuba u-Somtseu ucela u-Sir Henry Bulwer i-Governor yase Natal ukuba ibe ngumahluli pakati kwake no Cetywayo ngepike lomda womhlaba.

E-Ndenxa kuvakala ukuba iqela elibe lipume ipatuleni no Mr. Thomson lite lakufika emaseleni amanye adubula. Kulondawo kufe abantu ababini ngaku masela. Ebengawempi ka Mfanta neka Stokwe Tyali.

U-Abekona oweye bulele u-Mr. Bell e-Transvaal uxonywe ngomhla 5 ka March. Abanye ababe kona bagwetyelwe ukuba setolongweni ixesha lonke lokupila kwabo.

UMfanta no Stokwe-Tyali kuvakala ukuba babalekele ngase Dordrecht kunye nayo yonke impi yabo nentsapo, u-Kruger opete abase Aliwal ubesele funa ukungena wabuya kwantinta u-Mr. Sprigg.

E-Transvaal kuko ama Bulu ekubonakala ukungati afun' ukuba kubeko imfazwe pakati kuka Rulumente no Cetywayo. Amanye abebala incwadi eti aza kulwa nama Zulu ukuba u-Rulumente akalwi.

Isiposo sika Tini esibangele ukuba namhla aye kubongelwa yi kanunu asisazi. Kulusizi ukuba sibe nangoku asikaziswa ngu Rulumeni, kuba wonke ocitwayo ibifanele ukutyilwa into ayo nileyo ukuze nabanye bahlale beyi lumkele.

E-Natal kuko umlungu ote edubula inkomo wayi posa, imbumbulu yaya kubeta ebantini yevili yenqwelo. Ite ukusuka apo yakumbula elutsheni lwalo mlungu yagqita emfazini nabanye abantu abebengase mnyango, yaya kuma emlenzeni womfo ontsundu obemi ngakwi nkosikazi.

Ingozi.—Kute e-Free State abantwana be Bulu beman’ ukudlala, bezimelana omnye wabo waya kungena ebokisini yenqwelo waluvala ucango lwayo. Ite kanti isuke intsimbi yabamba ngapandle. Bafune abanye abantwana bada bancama. Kufike nabantu abakulu, wada omnye wavula kule bokisi wafika selefile umntwana.

E-Qonce ngakuhlwa kutile igqwira lomlungu laya kunqonqoza kwa Mr. Fennel. U-Mrs. Fennel ubuze nge Singesi ne Sibulu ne Sixosa ukuba ngubawina ayapendula inkewu- Ute xa avulayo yagibisela ngelitye yambeta wawa pantsi. Ingene yatabata ibatyi no mnqwazi ka Mr. Fennel. Umnqwazi ubuye wawa. Kuhlatywe umkosi kanti sekuse mva, yazimela kwapela.

Kwincwidi etile ebalwe ngu Col. Bellairs kuko ati, esinga kubapati bemikosi, “Emva kokuyi fumana kwenu lencwadi maze ningababambi abafazi nabantwana botshaba, ningabavumeli ukuba bangene ekampini nokuba bacel akangakanina. Ukuba kuko aba­se kampini kufuneka ukuba bakululwe, kuze ukuba kuya funeka nibanike umbona owanela intsuku ezintatu.”

Kwelama Zulu kuvakala ukuba kuke kwako ululo pakati kwamabandla atile ka Cetywayo bafa kakulu abantu. Isizekabani asiqondakali, abanye bati bekutelekisa u-Cetywayo efuna ukuze abadle abanye. Umhlaba abangisana ngawo no Somtseu awukade wahlulwe. Ngokuteta konyana ka Sobantu ungati u-Cetywayo ucela amadoda amabini amhlope ukuba abe ngabateteleli bake ngokumalunga nomda lowo.

Baninzi abateta ngokuti akuko Mfengu ingati ifume- ne Umxosa kungeko mlungu ize ingambulali. Kwimpi ka Mabandla bekuko amadoda akumashumi mabini abepume aya ezintabeni ukuya kukangela okuhambisekayo kona. Ati ngenye imini abona ibaso kwindlwana yamatanga. Araule. Ate xa asondela emnyango kwetu inkabi yendoda yaselidubula kula Mamfengu wati kodwa umpu kuba ubunetile waxa- raza. Akaulezile ayi bamba ayihluta umpu lowo. Akuyi buza apo ivela kona iti sibe sibatatu sivela kwa Sandile sisiya kunceda u-Tini kuba sisiva kusitiwa uya bulawa. Ute ke amabini andishiye ngokuba ndidiniwe. Usuke lomkosi wayiquba lendoda ungayenzanga nento wayisa kwa Mantyi. Ngoku sikolwa ukuba ise tolongweni e-Qonce.

Umbulali.—E-Natal ate amapolisa ate amabini ehamba ngase cibini abona isidumbu somntwana ati akusikangela abona ukuba ubulewe ngabom ngumntu. Kute ngemini elandelayo kwavakala izikalo kwakulondawo. Amapolisa aye kukangela afika umfazi wo mkuli eselebomvu epela efile kubonakala ukuba usand’ ukufa. Akusondela abone ukuba uxozwe icala lentloko ngomhlakulo. Abone indoda yalomfazi ibaleka ayi sukela afika izisike inxeba elikulu emqaleni ngesitsheshe; kanti ite yakugqiba ukubulala umfazi yazamela ukuzibulala nayo, ya- buya yoyika. Ngoku ise tolongweni.