4 ISIGIDIMI SAMAXOSA, JUNE 1, 1876.

IGAZI!  
No. 3

Lingatinina igazi ukulisusa ityala nokusindisa umpefumlo? Ingatinina igolide ukubatala ityala? Ingatinina i-Inki esepepeni lesitembiso ukunika omnye iwaka nokuba lishumi lamawaka eponti? Kungaba kukuba ibeyi Inki yesityebi enokwenziwa okokuba iraele yonke impahla yaso, nokuba ibisisityebi esingapezu kwazo zonke ezinye emhlabeni apa. Linjaloke igazi elisindisayo, lelika Kristu, limele konke abenako nabekuko—igazi lake elibubom bake bunikelwe okokuba bube bubom betu, obalahlekiswayo sisono. Xeshikweni wanikelwa ipepa lesitembiso esiqinisekileyo, lelako nako konke elikutembisayo. Xeshikweni wanikelwa ku Kristu, igazi lake elinikelwe wena, ekufaneleke kodwa ukuba lamkelwe nguwe ngokwako, ke elogazi, obo bom bubalclwe kuwo, usi-disweke ngokuqinisekileyo njengazo zonke ingelosi ezisezulwini. Akuko ndlela yimbi ongasindiswa ngayo. Mleseshindini wam otandekayo ngalo utando lokutandela umpefumlo wako intliziyo yam igqabukela kuwo, isenziwa lutando olunamandla luka Tixo Uyise, Unyana, no Moya Oyingcwele, ukukunikela apo uxolclo olukululekileyo, oluzeleyo, ubom obungunapakade, ngapandle kwento, kungalo igazi lika Kristu Unyana wake elihlambululayo kuso sonke isono. Kukolwe oko ngoku usindiswe ngoku. Kwanga kunganjalo.

KUMBULA UMKA LOTE.

No. 4

Ngeminyaka engamakulu omahlanu emveni ko msingakazi; “ Inkosi yanisa pezu kwe Sodom no Gomorra amatye no mlilo uvcla e-Nkosini ” Umka Lote ubekwe pambi kwetu okokuba abe sisiyalokazi esikulu, okokuba singalibali ukuti siwakolwe amazwi ka Tixo. Lowo wenjenjalo uyakutshabalala ngokwenyaniso ekupeleni. Umka Lote akayigxekanga inkonzo ka Tixo ekuhleni kwanangasese. Akutshiwongo ukuti umka Lote ebengambekile u-Tixo ngamazwi nangezenzo; akutshiwo ukuti ubeyinqbla- Nokoke “Kumbula umka Lote” watshabalala esonweni sake. Wayengumfazi welungisa, noyisekaz1 wayengumhlobo ka Tixo, owamxelolayo ngapandle kwamatanda, indlela yokusindiswa ngalo ukolo, waza wamtandazela nokumtandazela. Nokoke “Kumbula umka Lote” watshabalala. Ingelosi ka Tixo yamtabata yamkupa e-Sodom kunye nenzalo yake, nokoke epumilenje esandleni sengelosi, wapakati kwendoda yake kwanentombi zake, “ Kumbula umka Lote” wa­tshabalala, wati “ Ngokwenyaniso u-Tixo akasayikukwenza; oku yena unenceba, ukupuma kwelanga kumnandi kakulu; andikutandi ukushunyayelwa komlilo ; kodwa “Kambula umka Lote” watshabalala, ne lizwi lika Tixo laliyinyaniso. Wena ungongekasindiswa ungatshabalala nawe. Kwanjalo ungasiteli endlwinika Tixo nascmtandazweni, nasekuveni intsimbi zetyalike, nasemitandazwcni yomfundisi, nasekuzameni ko Moya Oyingcwele, ungatshabalala ingelosi ka Tixo ikurolela ku Kristu, olindele ukukusindisa, noyakukusindisa ngoku ukuba uyavuma. Ngobo busuku u- Lote, nentombi zake nengelosi babengenakwenzanto yokumsindisa umfazi ka Lote. Awu mleseshindini ongekasindiswa ndiyakubongoza ngelixeshana ngako ukopa kwamanxeba onyana ka Tixo ukuba ukolwe ngoku, uze usindiswe ngoku.—Awu ndincedeni nge mitandazo yenu ukuba ndizise imipefumlo ku Kristu.

Kwele Golide kuvakala ukuba abantu bahleli ngokuxala kuba bengaqonki ukuba izizwe eziutsundu ezimelene nabo zifuna ukutini na.

EZIVELA KUBABALELANI.

UMBONISO.

Emxe, May 5, 1876.

Ndifuna ukwazisa abaleseshi be *Sigidimi nge* Agricultural Show esiyakuti ukuyibiza ngokwetu ngu Mboniso Wabalimi, owauko e-Cofimvaba ngosuku lwe sitatu luka May wanonyaka: njengoko kwakubikiwe lipepa lako.

Manditi ukususela, udityilele abo abangati bangawazi ukuba uyinina umboniso onje.

Umboniso Wabalimi kukuhlanganiswa kwempahla  
ehambayo enjengenkomo namahashe negusha nebokwe, esukuba iketwe ngabaniniyo, ngobuhle, nangokubukeka, nongokuti okunye ibe yodwa ekukangelekeni, ngebala umhlaumbi ngobulima. Kanjalo kukuhlanganiswa kwezilimo, amatanga, inqolowa, nokuba yinina epuma entsimini yomntu ngemizamo yezandla zake. Kwezizinto kutelela ezo sakuba zisetyenzwe yiminwe yomntu nokuba ziqingqiwe, nokuba zitungiwe, nokuba zintonga, nokuba zilokwe. Kuti kumiswe abagwebi okunye singati abanyuli  
bokubona ezona zinto zite zadlula ezinye ngobuhle ize amabaso amisiweyo anikwe abaninizo.

Ke, umyili, nom Memi, nompati, walomboniso yaingu Mr. C. J. Levey u-Mongameli wenkosana ezitile zase Batenjini ezingapandle komda we koloni, nowelozwe u-Ngangelizwe ebesand’ ukuba negunya kulo.

Lati ilanga lipuma ngalomini, baye abantu sebelipangele ngokuvuka, nezizwe ezazivela kwindawo  
ngendawo sezikolisile ukufikelela kwa Mongameli. Lati lisiti tyapa baye abaninzi sebebase pantsi kwenqwelo zabo, abanye ngase zitenteni zabo, belikangele ngokuvuya okungati kungapezulu kunezinye imini, bada banga bati

Kuhle ukupuma kwako,  
Kuza nemivuyo yetu,  
Wang’ umoya kwa nelifu,  
Zinge site mita yako.

Lapuma labona into entle ngasendlini yamatyala,  
imihlambi yamahashe atulwe isali, neyenkomo ezityebileyo neziketiweyo, intente ezimhlope, apa na  
paya, inqwelana zamahashe ezikwakululweyo. Ngokufupi masendisiti, inaui, lempahla yomboniso lilo

eli:—

Kudibene Igusha ne Bokwe  
Inkomo ...

Amahashe  
Ihagu ne Nkuku  
Izinja

Into ezilinyiweyo  
Eziteleleyo  
Uboya

Izikele zokuceba

Yonke lento idibene liwaka elinamakulu amabini, elinamashumi mane anesitatu. (1243) Inani esikolwayo ukuba lingapezulu kwe lemiboniso eyaka yenziwa ezweni lama Mfengu. Inkosi u-Feltman owayeko kunye namadoda atile elozwe, wati lomboniso uwudlule owezwe lakowabo, ngobuhle bempahla nangobukulu bawo.

Lite lakufudumala ; ngeloxesha iba imicinga ingaminye esasindwa livukazi, ngeloxesha amabubu enyosi afuna ikaya, aba ayanduluka apo ebelalise kona, ngeloxesha iti inkumanda yomqikela ibe seiwatungile amaziko seinyombola, kwati hlaka, amanene, nama nenekazi, awabamhlope, nawabantsundu, evangwe zimbelwana nembelwazana ekungatandabuzekiyo ukuba ngabazukulwana baka Vandlalancha, abase baziyeka, bazilahla, imbande, nenyambe basondela kokukukanya kuteta ngetamsanqa kulamazantsi e-Africa yetu. Kwahanjwahanjwa, ngabo bonke pakati kwalompahla ingako. Bati abanye besalatisana ngenkomo baye abanye bebonisana ngegusha. Omnye wema wati “Zaka zankulu kangaka itapile,” omnye “Kaunkangele ukuba ntle kwezi boloti,” omnye “Kanitsho ngumntu ominwe injani le yenze ezintonga zinemifanekiso yenyoka?” Omnye “Niti untsundu lomntu wenze ezizililangu?” Omnye “ Kanibonele oluya luhlu lukwele lamahashe mahle kangakanana.” Yada yahamba imini kunjalo. Kwaye kuko nemivuyo ebucala enjengokubonana kwezihlobo ezahlukana kudala.

Ngezituba ezitile zamaxesha lamana lingambuza igubukazi lase Komani, (Queenstown) zati indlebe zayoliswa yimvakalo emmandi yamaxilongo. Nge-

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zituba ezitile zamaxesha kwavakala intsholo, yengoma evunywa ngabantwana bezikolo ngezikolo. Zayola kopulapulayo ezabase C’ofimvaba, nezaba sesi Dutyini (e-St. Marks.)

Ezase Cofimvaba intsapo zazivuma ngamagutyana azo, nangamaxilongwana azo zipetwe ngu Mr. Josiah Adam ozifundisayo. Zabatomakalalisa kakulu abamhlope ngohlobo lokuba bazigalelele imali.  *Amalinga* azo ayefanele kanye. Ezasesi Dutyini zanikwa indawo ebekekileyo, zakuvunyiswa pambi kwendlu yo Mongameli. Zazipetwe ngu Mr. Dunga oyimyumi ngokwako. Zaye ziko intombi zake zombini, ezivuma ngohlobo lwase mangesini oludumisekileyo nakuwo, endingaziyo nokuba kuko ezinye intombi kulamacala, ezingabangisana nazo, Eligama lokuba, “ Zingwalikazi zapesheya kwe Nciba lizifanele.”

Kwati bevuma aba, latshona ilanga, lati litshona lavakala iqaga lomoya lapesheya, latshatshela kaloku, langa liyalibulisa olokanyiso lomhlaba, langa liti,— Bota mita engcangcayo,

Bota langa elibomvu,

Usizele nemivuyo,

Usishiya sisenayo.

Litshonile yaba ngulowo waya apo angafumana ukomeleza umzimba wake.

Kwati sekute ratya kwablaliwa linani elitile labamhlope etafileni kunye no Mongameli. Kugqityiwe ukomelezwa umzimba, kwenziwe isiko labo lokuti, kucingwe nge Nkosikazi u-Victoria, kutetwe nangokunyaniseka kwabo kuyo, kutiwe kuratyulwa itanyana le wine “Wanga angapila kuhle lo Kumkanikazi.” Kutshiwo nakuyo yonke into ete yacingelwa oko ngeloxesha.

Kwati kwako nezinye indawo ekwatetwa ngazo. Emva koku u-Venerable Archdeacon Waters wateta ngomsebenzi omkulu ka Mr. Levey awenzayo soloko wawelayo i-Nciba, nakude kube ngoku, nangoncedo ahlala elufumana kwaba kweso sihlalo sake, wayesitsho esiti makatatyatelwe itanyana naye. Kwenjiwe njalo uvunyelwa ingoma ligubu nangabantu. U-Mongameli upendule ngelokuti, Noko nibona impahla ingaka nje ya Batembu entle, yazini ukuba noko bona basese zantsi ekuqondeni, namasiko abo basawabambile kakulu.

Eyekile, u-Mr. Edkins wateta ngomboniso, nokuba kuyancomeka xa abantsundu bafundiswa ukukutala ngohlobo olunje. Nokuba i-America ne Australia isibonisa ukuba ilizwe liyakunyuka ngokuti abemi balo bakutalele ukulima.

Kwati kwateta u-Rev. C. Patten ngohlobo lwabantu abangamankazana. Inteto yake yinokuhlekisa, inenyaniso ezinkulu kanjalo. Wabonisa amandla amakulu enkazana pezu kwendoda nokuba xa angaba alungile wona angazinyusa kakulu izimilo zamadoda, nokuba umfazi angayinceda indoda yake, maxa wambi ngokuti cwaka, nangesimilo sokuzola. Yati lendawo yaba nokupendulwa kakuhle ngu Mr. Levey noko wayesiti akatandi kuwancoma amankazana eko. Waxela kodwa ukuwabeka kwake. Kwati kusapela izincoko ezinjalo igubu labeta iculo elitandazela u-Kumkanikazi kwandulukwa.

J. Ntsiko.

ISIKO LOKULOBOLA.

Graham’s Town, May 13, 1876.

Elisiko lokulobola likukutengisa ngazo zonke indicia zalo. Abanye bati alisikuko. Kuba umntu engenakugqitywa ngeshumi lenkomo; nditi mna unako ukugqitywa nangetiki ukuba linani ekuvunyelwene ngalo. Ukuba alisikuko ukutengisa, likuqeshisa, umyeni ubatala irenti ngezinkomo. Abanye bati alisikuko kutengisa kuba esiti usontombi yakuba intombi yake ipetwe kakubi aye kuyitabata abuyisele inkomo. Nditi mna lento yayekwa ngumfo owaqala ukulobola kuba ange waxelayo ukuba yimpahla yam akusateni nayo wena. Elisiko likukutengisa nalendawo umzali angenakumncama umntwana wake kungokuba kuko indawo angenakuyifeza naye umzali, le yokuba umntwana ebelele esiswini sake; lonceba ayinakutengeka yona. Kupela inokwahlulwa ngumdali ngokusuke omnye ampose encwabeni omnye amshiye ngapezulu. Abanye bati kuqiniswa umtshato. Lomtshato uqiniswa ngecala lomfazi lodwa na? Nditsho kuba indoda ikululekile lonke ixesha lobomi bayo ukuba ingazeka ngangoko inako, kodwa yena umfazi akanako.