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ISIGIDIMI SAMAXOSA, MARCH 3, 1874.

uhlanga. Uti pezu kokuba belila ubuye ubagxwale. Uti bakuva njani kodwa. Mandipele ngeliti akusokuneeda nto ukumana nintyiloza elekwentaba nixelise unyileyo esezimbeni. Into encedayo kukwenza ngapezu kokucikoza. Mazenziwe ezizinto zingamane zitetwa kodwa ngomlomo. Umlomo awugqibinto.

D. K. Vandala.

UKUNXITYWA KWENGUBO NGABA-
NTSUNDU.

Ndinendawo endililala ndicinga ukuti iyakuba sisigxeko ngakubantu, abakoliweyo. Ndinga ndingayibeka epepeni ukuze ibe nokucingwa na- ngabanye abantu.

Selikolisile ukwanda kakulu ilizwi lokuti, lento isifuba sisifo samagqoboka. Ndibe ndingatsbo ngokwam, ngokuba mna nditi sisifo sabantu bonke. Nam kendibe naso, nababomvu baba naso, naba beza kucela amayeza kum ndikolwa ukuba baninzi abalieyideni abafa sifuba, koko lonto ingasayi kwaziwa, ngokuba luhlobo olungenazindaba; oku- nye, nokuba umntu ufa yinto nina kubo, kusuke sekusitiwa ubulewe.

Kanjalo kona ukuba bekuyinyaniso ukuti isifuba sibangwa bugqoboka obu, singatinina ? Asingexoleli lonto na njengokuba U-Yesu wafa, efela ubulungisa bake; singade na sijike endleleni yetu ngenxa yokufa kwelilizwe ?

Into enditi iyinyaniso eqondekayo nantsi. Abantu abantsundu basaqala ukwamkela isiko lasemlungwini. Benxiba nje abakakwazi ukunxiba ngohlobo olupilisayo, abakwazi nokugcina imizimba yabo. Ndihlala ndibona bebope kunene imiqala ngezikafu ezishushu mini libaleleyo ilanga omnye ahambe ngedyasi enkulu, kanti kushushu kakade; aze ati kwakubanda kube kukona umbonayo engenazo ezonto. Omnye umbone ehamba ngebulukwe emhlope nebatyana elula.

Ndide nditi kufanele ukuba ababantu basazi nxiba ezizinto ngobudenge, okunye zizihombo nje kodwa, kwanjengoko babe bopa ingcaca entloko ibe yinto yobuhle engancedi luto. Into enye, eyona iyintloko, kukulilala ngengubo ezimanzi. Uti umntu nokuba lixesha elona ebefanele ukuzigcina kakulu ebumanzini, aye emlanjeni ukuya kuhlamba impahla, ati ngobunxamo abuye ezinxibe emzimbeni zisemanzi; namadodana enjenjalo kwanabantu abakulu. Bati nokuba bebehamba emvuleni, baneta yonke into, basuke bahlale ngobobumanzi, ude ufume nomzimba. Akuko apo kungafiwayo. Kodwa kufanele okwenene ukuba lowo obomvu apile, kufe lo ubeti ngokwake uyazi gcina, ngokuba ningabuza nakubani kubantu abaziyo, anixelele ukuba kulula ukuhamba uneta umzimba wodwa, ubuye wome ; kunokuba uhlale ngengubo emanzi bude bupelele emzimbeni wako obobumanzi bayo.

Tina bamhlope asivumi ukuba ihempe ibenye emntwini mazibeko nokuba ziliqela ize zimane zikululana, singa xakeki. Mazibeko impahla, intlobontlobo, ukuze kwakubashushu sifune into elula, ize singabili kakulu kuze kuti kwakubanda sinxibe into efudumeleyo, ingqele ingasi ngeni.

Ndingavuya abantu benokuzicingela izinto ka- kuhle, angati umntu ngenxa yokubonela kwabanye aselezibulala. Ngakumbi nditsho ngokuba izwi lika Tixo liya kwoyikwa ukungati libanga imikuhlane; bubudenge babantu, abangekakwazi ukuzigcina. E. J. B.

UMKANGELI WEZIKOLO

E-Nqushwa, February 10, 1874.

Bazalwana ndiza kufaka indatyana ezitile ngale nkosi ingumkangeli wezikolo. Wabete watumela ilizwi lokuba ufuna ukuhlangana netitshere ezipahle I-Nqushwa, ngomhla we 7 ka February. Zahlanganake ngalomini, zona zodwa zabalishumi,

yaba yintlanganiso emnandi kunene, eyautomalalisa wonke umhlambi. Umkangeli zikolo wesuka wati—Ndifuna ukunikumbuza ukuba besinenye intlanganiso E-Rini; ndinikumbuze kanjalo ukuba sibanye kulomsebenzi. Nam ndingomnye wenu ukuncedisa kulomsebenzi niwupeteyo. Kanjalo ndifuna ukuba nazi ukuba mkulu umsebenzi eniwupeteyo ngapezu kweminye xa singawubali owobufundisi. Kuyo yonke imisebenzi ekoyo owona uyipakameleyo ngowobufundisi, kuzeke kulandele owobutitshere. Xa nditshoyo andiyideli eminye. Nina zititshere ninje ngabantu abase mkosini abalwa notshaba olupambi kwabo. Nina nilwa nobudenge obupakati kwamakowenu. Hambisani ke nibe ngamadoda omeleleyo, niyilwe lemfazwe. Uteke elokugqibela, sonke masitembele ku Mfundisi wetu omkulu U-Yesu, ukuba asipe amandla okoyisa utshaba Iwetu.

Ute akuhlala pantsi kwesuka Umfundisi wetu U-Rev. E. Gedye, wabulela amazwi atetiweyo ngu mkangeli-zikolo lowo, nokuhambiseka kwe mfundo.

Mandigqibe ngeliti bazalwana abazititshere nango amazwi amnandi. Namhla masazi ukuba umsebenzi wetu asinguwo owobulumko bodwa, ngowe Nkosi U-Yesu Kristu. Yizani sicele ama­ndla E-Nkosini, ukuze umsebenzi siwenze ngokukutala

P. Belu.

King William’s Town, February 23, 1874.

Nkosi, mna kumhla ndize ndilutabate usiba ndibalele *Isigidimi.* Nento endibangileyo zezi ngcameva zipikele ukupikisana nokudubulana naxa kunga bonakali sizatu singa banga pike. Kum mna ubepulapula kuti naxa umntu ebuza into asele dutyulwa, endaweni yokupendulwa ukuze kekubonwe ukuba wobuya agqite na kwimpendulo ayinikiweyo ; ukuze ati akudlula andule ukuwalazwa kunene. Nditi ukuba siba kusoloko singa singapikisa inteto zabanye, akusakuze kubeko mntu wokusinika icebo, kuba woqubisana nalomadoda angati umsebenzi wawo kukudubula, ize ife nento abeyiteta, kanti mhlaumbi ibiya kunceda uhlanga.

D. D. ClSANA

OFUNA UMKULUWA.

Macfie Station, February 26,1874.

Nkosi yam Mhleli, ndincede undifakele lama- zwana. Ndiyanicela mabandla akowetu, bamkeli be *Sigidimi,* ukuba nindincede ngalo mbuzo warn. Nditi anizanga nabona mntu walahlekana nekaya iakena. Ngoku iminyaka ingapezu kweshumi ndahlukana nobuso bake. Lomntu ndimfunayo ngumtaka bawo. Ukulahleka kwake wayehamba noninalume kulamazwe angapakati, waza wati shwaka ngendlela endingayaziyo. Amagama akokwabo ngu Qiza elinye ngu Qebe. Kodwa samana ukuva kutiwa ama Bulu ati ngu Adonisi. Oke weva into ngaye makaze andincede kwa ngeli pepa. Kade kufunwa, noko intliziyo ayivumi ukuncama, kuba umntu ngumntu. Wagqityelwa ukuviwa kulamacala ase Somerset. Mabaze bandincede abake beva into ngaye.

Sokoyi Busakwe.

OFUNA INJA YAKE.

Port Elizabeth, January 27, 1874.

Nkosi ndicela indawana yalamazwi ambalwa, angenja yam endilahlekeleyo pakati kwe Bayi ne Kapa ngomhla wa 27 ka January. Yinja elubelu, emehlo amnyama, embombo mde, emsila mde ugoso encamini, ezihlahla zibanzi. Angati umntu akuyibiza ngegama layo ize kuye. Igama layo ngu Wesile. Umntu oyifumeneyo ndiya

kumvuza ngomvuzo omfaneleyo. Woti akuyifumana abuze U-P. Rwexu, apo ahlala kona, baya kumxelela indlu eyi No. 14 kwezabantsundu. Asikuko nokuba ndingavuya ndiyifumene. Ixabiso layo likulu. Lingesi lonja, ifanelwe zi £5.

Petros Rwexu.

INDABA ZAMANYE AMAZWE.

E-Persia elinye lamapakati amakulu lisand’ ukunqanyulelwa emgoqweni, kuba lisuke layicitela imisebenzi yalo, imali elaliyinikelwe ukuba lifune ukudla ngayo, ngale ndlala ibiko kona.

Ukutetwa ewetyala lika Tichbome kusondela ekupeleni. Umfo obonisa ukuba lomntu ngumkohlisi uke wanxanyelwa ukugityiselwa ngamatye ngabantu abatile abacinga ukuba uyatyolwa.

Ama Russia asand’ ukuvumelana, ne Govern­ment yase Turkestan E-Asia, ukuba umhlaba abewutabatile aya kuwubuyisela kwakubaniniwo, ukuba uya kuyekwa umsebenzi wamakoboka.

U-Marshal Bazaine, omnye wabapati-mikosi yase France, utunyelwe esiqitini, apo ayakuyicita kona iminyaka ema 20, agwetywe ukuze ayihlale etolongweni, ngenxa yokuba anikela I-Metz kuma German.

U-Sir Bartle Frere, lomfo wayetunywe ngama Ngesi ukuba aze kunqamla umsebenzi wa­makoboka E-Zanzibar, ubalele kumongameli wemicimbi yama Ngesi, ukuba kubeko amadoda akutshwa komkulu, aya kuhlola ilwandle namazwe ase Norde.

Imikungu ebisand’ ukubako E-England ibulele abantu aba 850, E-London kodwa. Abanye bo- kumbula ukuba sasite iti lomikungu yakufika ibete kuti Iwale ukuba mnyama, kuke kupele nemisebenzi. Le idluleyo yenza zada zantatu intsuku kumnyama.

Intshutshiso E-Damascus.—Kutiwa E-Da­mascus ayatshutshiswa kakulu Amakristu, ngenxa yenkolo yawo. Noko ukoumteto oti bonke banga landele inkolo abatanda yona, ungati lomteto uza kunyatelelwa pantsi. Siyatemba kodwa ukuba lontshutshiso yobehle ipele.

Uqwitela.—Kwinxingwa yolwandle ekutiwa yi English Channel, kube kusand’ ukubako uqwi­tela, ekute komnye umkombe kwehla ingozi elusizi. Kuwo kumke umnakwabo nkosikazi yakwa Dr. Stewart, obengumpati walomkombe, watshona kwapela. Ubesengumfana, iminyaka yobudala ima 28, kanjalo esand’ ukutshata.

Abantu base Spain ezinye izizwe zizamela ukunyuka nje bonabalibele kukubulalana kwabo- dwa. Kwahlulelene kwa amakaya, kubangwa uhlobo okufanelwe ukulaulwa ngalo. Kulenyanga ipambi kwefileyo ute umzi obuke unecala elitile watinjwa lelinye, wonakaliswa kunene ngembumbulu zeka- nunu xa utatyatwayo, zambalwa izindlu ezisindayo. Kunconywa inani labawelwe zizindlu.

Uboya beseyibokwe.—Umfo otile obala ngo- boya beseyibokwe ese England uti—kweziveki zisandu ukudlulu kukolise ukufika uboya obuhle. Kuko esibutengisileyo bafumana inani elipakami- leyo. Inkoliso yabo ibe isidla 2s 8d ngeponti, kodwa obunye bebude bufike kwi 2s 9d. Lento ibonisa ukuba lokoloni yenu inokuvelisa uboya obuhle.

Ukuhluma kwezinto E-England. — Umfo otile osahambele E-England uti zimmangalisile izinto zakona ngoku. Kule minyaka imashumi matatu abengeko kona, ufika apo kwakuko indlu ngantatu nangane namhla sekuko izixeko, apo kwakuko amahlati namhla zizindlu; intsunguzi namhla zizitilata, kumi ityalike apo kube kufudula kusikwa inca. Izinto zakona ziyacokiswa ngokukulu ; ukuncola asinto itandwayo. Kungumangaliso ukuhluma kwezinto, zisuke zinge ziyabaleka.