6 ISIGIDIMI SAMAXOSA, JULY 1, 1873.

NGENGUQULO KA MATEYU.

Ndifuna ukunika impendulo ngelilizwi ateta ngalo U-W. Gada kwipepa lika June. Ndiyinika lompendulo ngobuhlobo. Ukalaza ehzwi liti *yeha.* Uti ngekusitiwa *kobanzima,* ngokuba elilizwi liti yeha likukugxwala. Ukugxwala ke kukutakazela nokuvuya. Utike Inkosi yaingagxwali mntu yona. Ewe noko elilizwi liti yeha anditsho ukuti umntu angelingenise ekugxwaleni nokutakazelela nokuvuyela. Xenikweni umntu ebekade eyalela into yadake yonakala usuke ati—yeha kade ndixela. Kodwa obona bukulu balo elolizwi kukulila nosizi, nokudanela. Elilizwi liteta nge- ndawo zonke ezihambisekayo nokuba zezinjanina. gatsho ukuti yeha ngexesha lokufika kwento ngokwalama ngebaqo. Indawo zalo lusizi noku- zamla komoya womntu emva kokotuka ngento oyibonayo noyivayo. Ngendlela zonke zobunzima ungatsho ukuti yeha. Ne Nkosi U-Yesu ukuba ngomhla womgwebo usifumene singekaguquki angatsho, abe esiti kade ndinixelela ; kanti noko akagxwali mntu, unosizi ngabo basiwa esihogweni. Nditi ngoko lilizwi elikulu ; lilungile Ebaibileni.

Kanjalo uyalikalazela elilizwi liti *ndikuconisa* U-Tixo. Nam elilizwi ndiyalikalazela kakulu, ngokuba lilizwi losapo, ngokukodwa lelosapo Iwabahedeni. Lilizwi elinomzekelo omkulu wemfihlakalo. Elona lilungileyo leli liti *ndikufungisa* U-Tixo. Elokufungisa basuke abantu babe nemvo emnandi ngalo, kanti elokuconisa, sonke salishiya sakufika ebudaleni, selifana nento efileyo kuti. Kengoko aliyifanele incwadi yelizwi, kuba kuyo bufanele ukuyekwa ubuvuvu bamazwana abantwana bangapandle.

Elinye ilizwi alikalazayo leliti *bayayigxugxisa* Isabata. Uti yena makutiwe *bayapula* Isabata. Elilizwi lokugxugxisa indawo zalo yimbandezelo, yinzingo, ukoyisa, ukungalali, ukubitya, ukuba- leka, nokuzingwa futi ungonwabi. Ke ngoko akulungile ukuba kutiwe kugxugxiswa Isabata. Kulunge elokuti bayapula. Ukwapula kukugqita umteto nokudela. Ukwapula Isabata kukudela U-Tixo nemiteto ayimisileyo ngayo Isabata leyo, kukungayi kataleli nokungayi pati ngohlobo lwayo. Kulunge ke ngoko ukuba kutiwe bayapula.

Elinye ilizwi leliti *bamfise.* Uti yena makutiwe *bambulale.* Lomazwi ayafana. Kodwa mna elona lindikolisayo likwaleli liti bamfise. Ukufisa kuku- bulala into ngabom nangokumata, kukubulala into ngetyala elinga nikwayo kubo abayifisayo, kukupazamisa umntu ade aye kufa ngenxa yabanye, kuzeke kutiwe bamfisile ngebemneedile, kukusondezelela engozini, ukungena eshweni lokufa. Bamfisa U-Yesu ngabom ngakoke ukuba abakolwa kuye elityala Ifya kuba kubo ngokuba bamfisile.

Josiah Mjodi. St. Matthews Mission.

Annshaw Station, July 8, 1873.

Makowetu ndifuna ukupendula umzalwana otile apa. Wateta izwi ngabafo abakwele Dia­mond. Nditike akufanelekile ukuba silibale zinto zabafazi, sifuna indaba zokuhlala kwelizwe. Kuba elibele zezo zinto nje akayanga ezindlwini zabanye ; utsho ngapandle kokwazi nokuba ababantu abatumeli mali kubafazi babo. Kuko amadoda endiwaziyo atumela imali kubafazi anje ngo K. J. Kanana. Nditi kuwe mzalwana uposisile kanye ukuti amadoda akwele Diamond amana ukulila ngokuti akabalelwa ngabafazi. Yinene lonto abafazi ababali nento. Mhlobo warn nditi kuwe funa ukuba ukwazi ukusipendula.

Nantsi enye into endiyiteta kuni makowetu. Yekani ukupikisana kangaka funani amazwi azindaba. Asizindaba amapike kufuneka indaba ezilungileyo zokuviwa ngamanene endawo ngendawo.

M. Philips.

Port Elizabeth, July 15, 1873.

Bantu bakowetu, ndinamazwana ambalwa endifuna ukuwabekisa kubabaleli be *Sigidimi.* Ndifuna ukuke ndibuze ukuba kutenina lento tina singasamkeliyo *Isigidimi* kabini nakatatu ngenyanga ? Sikohlwe yinina ? kunqabilena ukutabata *Isigidimi* setu ? Gxebe singade sisindwe kurola imalana encinane kangakana ? Hayi kaloku bantu bakowetu, masihlume ekwazini, tina silusapo lokukanya. Makubonakale kakuhle, ku- cace; makubeko umahluko pakati kwetu nosapo lobunyama. Okokutsho nditi mayiti into esisu- kuba siyenza ibonakale ukuba yenziwa lusapo lokukanya. Nditi kuni makowetu masiqandusele. Uanga alikapumina lento kunje? Lento ngati sisamfamza emnyameni, okokutsho nditi kaloku nje kuzakuqala ukulunga. Masilinge ukuba nati sisamkele *Isigidimi* kabini nakatatu. Anibonina wona Amangesi azamkela yonke lemihla indaba, ayabonakala wona ukuba alusapo lokukanya: nditi ke nati masixelise wona, kuba kaloku ndiva kwanina nisiti ninga Belungu ; ukuba ke nifuna ubulungu hlumani ekwazini nje ngabo. Ngapa­ndle kokuba nifunde imisebenzi yokukanya aniyi kunyuka. Nditi ukuze ndiqonde ukuba anisokuze nihlume nisuke nimana ukutukana ngaso esi *Sigidimi,* ati omnye komnye, wena uliqaba; wena ulitole lexwita ntamo ; ati omnye komnye, wena andikwazi nokuba ulikolwa : kodwa mna ndisa- kangele ukuba nobuda nibude nide nipelele pina. Ngati kodwa mna ekuboneni kwawam amehlo nilinga ukuba sitshabalale *Isigidimi.* Msani ukubatuka abantu, msani ukunyelisana, asikuko ukuhluma oko, asinguwo umsebenzi wokukanya lowo, Abelungu bona abanjalo. Ungafumana emapepeni abo endaba kutetwa ngehambiseko yomsebenzi wabo kupela, nangamaqinga okuzipata kwabo bona bodwa, ayiko lento kubo. Mandipele ngelokuti masilinge ukuba sihlume ekwazini madodana akowetu.

D. N. Vandala.

Diamond Fields, De Beers New Bush, June 26, 1873.

*Kumhleli Wesigidimi.*

Nkosi,—Ndibone sendiqubule usiba nepepa ukubalela *Isigidimi,* ndabe ndibangwa bububi bento endiyibonayo apa. Apa kubulewe abatile benxilile. Kutabatela kwezinyanga zimbini nesiqingata ezidluleyo into esiyivayo nesiyibbnayo yimbiko yababuleweyo nabanxweleriweyo ngobusuku be Migqibelo no Becawa. Ukubulawa kwababantu bagaulwa ngamazembe, banqanyulwe imiqala ngamaboso. Ndibikake ukubulawa komfo ka Adam U-Jan Mvikweni kwizihlobo zake ezikude, okokuba akaseko kwelilizwe. Apo ebehlala kona kuse Bini; kodwa abakuluwe bake bahlala kwesase Peelton isikola kwa nenxalenye yosapo Iwake. Ukubulawa kwake kute ngabusuku butile bo Mgqibele seva ukuba kuko umntu obideweyo esitilateni unqunyulwe umqala wabuye wasuswa nezinye indawo esingena kuzikankanya, kanti ke lomntu ngu Jan Mvikweni. Bati ubulewe enxilile kwa ngabanye ababe kwa mnandi. Amadindili akomkulu alinga ukufuna umbulali mhlaumbi ababulali; abakafunyanwa, noko kodwa kubanjwe ekuranelwa kuye. Kanjalo ukububa komfo ka Adam into embi egqitiseleyo yeyokuba ebubanje ebefuda engumntu we remente koko, namhla umka ebuyele kwasebunyameni abe fuda ekubo.

Kuko abanye abatile ababuleweyo kwangoku- xatyelwa. Omnye yena ute watenwa; usapilile lowo. Omnye ute kwangokunxila waziposa eziko ukwabubile naye. Abake bonke banga Makoloni. Ubunxila bukulile kanye kumacala onke ngoku­kodwa kweli le Diamond, andazi nokuba yonceda sinina lendawo yokuvingca inkantini. Kuko um­teto onjalo wokuba abamnyama bangatengelwa

bengenalo ipepa kwinkosi zabo, nenxenye yenkantini sezihlutwe nelasensi zazo. Icawa le nguwona mhla bade banxile banakanise pezu kwenani. Mandenze abe mbalwa ndipele, nditi kwesi *Sigidimi* sika April odluleyo kuko umlambo ekubaliswe ngawo ukwa kwelilizwe le Africa, kutiwe- ngumlambokazi omkulu oginya eminye, kuba mininzi engena ku wo. Ndite ndakuyikangela lendawo yalomlambo ndayifanisa nalomlambo ubonwa ungabonwa. Lomlambo butywala buvela ngamacala onke ehlabati pesheya, E-Natal nakuzo zonke izixeko zase Koloni uziginya zonke intlanga ezimnyama. Amalau aginywe kade, Amaxosa ayalandela ngoku, nabantwana bawo ndawonye nenkosi zawo.

Gqalani bafundisi akuko qinga lokutintelwa kwawona, nini enilaziyo iqinga lokuteta nenkosi ne Government ezilaulayo. Nati bantsundu senzeleni intlanganiso, eniyakuti kuyo nina nibonise indlela neqinga lokutelela kwakuni malunga nesicelo sokutintela lengxangxasi imandla angakanana okusela nokutshabalala kwemipefumlo emininzi.

Yapi Ginza.

Graaff Beinet, June, 1873.

Sishiywe yinkosikazi yakwa Salam Hanny, umdala wase Graaff Beinet. Yona ibubele E- Nkosini. Ibingumntu okolisekileyo kakulu, etembekile ngokusemhlotsheni. Ebebonakala nangendawo yokuba abantwana bake bebengazange balale ngapandle komtandazo. Ute naxa aselelele sisifo wamane ukubafundisa umbuzo. Wahlukana nokubafundisa, mhla kwahlukana umzimba nompefumlo wake. Ubete naxa aselukukweni watandana nalencwadi yo Mkristu, ati xa ayala umntu anqike yona, afune iqinga kuyo. Amazwi ake okugqibela awashiye nendoda yake akwi vangeli ka Mateyu vii. 24. “ Osukuba ke ngoko eweva lamazwi am, awenze, ndomfanekisa nendo­da elilumko, eyayakela etaleni indlu yayo.”

S. S.

INDABA ZAPESHEYA.

Inkosi yase Persia ihamba ityelelela onke amazwe amakulu ase Europe.

E-London isakiwo esihle kakulu sisikulu, ekutiwa yi Alexandra Palace, sisand’ ukutsha ngengozi sonke sagqibela.

Umzukulwana we Nkosazana U-Victoria, in- kwenkwana eminyaka mitatu isandu ukububa, ibulawa kukuwa efestilene epakamileyo.

Iqela elitile lapesheya, ekutiwa yi Christian Knowledge Society (Iqela lokwandisa ukwazi okungobukristu) lisand’ukukupa iponti ezi £2,500 zokuxasa abafundisi elibatumela E-India nakwezinye ikoloni.

E-Africa kunxweme olungase ntshona-langa, malunga pezulu izinto aziko kwisimo esitandekayo. Ama-Ashantee asongela ngokuti aza kuwungenela umhlaba opantsi kwa Mangesi ekutiwa yi Cape Coast Castle. Kuko imikosi esand’ ukutunyelwa kona isuka E-England. Kanjalo ingqakaqa iyazigqiba ezinye izizwe zalomacala.

E-Zanzibar ite yakufika imikombe ya Mangesi yokulwa, inkosi yakona yavuma ukuba iya kulinga ukuwupelisa umsebenzi wokutengisa amakoboka. Kwangalo mini imarike yokutengisa amakoboka yavalwa, bati abebesiti beza kuwatenga ngemini ekmdelayo bacitwacitwa ngamasodati enkosi leyo. Ite nayo yaqonda ukubakonakele kwakufika imi­kombe yokulwa. Kuko ubuhloho pakati kwamapakati enkosi nawa Mangesi. Ngenye imini kwabuliswana ngokudutyulwa kwekanunu ezi 294. Ngomhla we 7 ka June kutunywe isitunywa E- England esinepepa lomnqopiso, nesiye kubika ukuba inkosi iti ifuna uxolo, nokuhlalelana kaku­hle na Mangesi.