ISIGIDIMI SAMAXOSA, SEPTEMBER 3, 1888.

nganye itumele umntu. Amagora amadala ayelapo ayame ngezirweqe zawo, etuta ebeka amabali amadala emfazwe ezi- gqitileyo. Amadodana elangazelela imfazwe ; enegwebu eli- wapohlezelisayo ngokuswela ulwazi. Ngasa buhlanti, omtu- nzini, nanko u-Sandile ete nya pakati komkosi ofaneleke kune- ne wama Ngqika. Uhleli apo eguba enamatidala, otyafile, elusizana, eswele isigqibo namandla, enqwenela nkukokelwa kunokukokela. Ngapezu kwake sisigugungelo sesibakabaka; ilanga lalikanya ngokuqaqambileyo, kungeko nelifana. Indawo yokugxwala kwo nkomo, nokukala kwa bokwo ne gusha ema- dlelweni yayinga nqinelani nengqokelela ynmndoda axobileyo. Ngezantsi komzi kwakuzanyazanyiswa ngumoya inca entle yelizwe abalitanda kunene, lakwa Ngqika. Amadodana ayeno- budlongodlongo nokutetateta; amadoda amakulu ete zole tu, esendelisela ukucinga, elinde isiqalo sentlanganiso.

Nankuya u-Makinana kwipiko langasekunene, kuncinane akubekisnyo, kodwa noko akuko nanye into eliposayo iliso lake kulo mkosi oxobileyo ntlanganisanayo ; ubonakala ngokungati ute zole, nakuba kusekuhleni ukuba uzibambile. Ngokubaleke- la apa kwa Ngqika uzilungiselela ok wake. Mganyana kuhleli izigitshimi zakwa Gcaleka zilinde izwi emazilipatiswe ukuya nalo kwi nkosi yazo. U-Rili umelwe kukupendulwa. Isigqi- bo soxolo okanye esemfazwe masenziwe namhlanje.

Intlanganiso iqaliwe, ngokwesiko lakwa Xosa abadala naba- ncinane baman’ ukupana izituba zokuteta bevakalisa imvo zabo. Eknhambeni kwexesha iqubeka intlanganiso, bona ke nanko kusuka ixego pakati kwezipakati; lizite wambu ngo- mbalo walo—lizidla—limi nqo, saye kwa isibonakalo silitete- lela, linokubekcka okukulu. Lowo ngu Tyala osele hagele, umele ukucebisa ublanga lwakowabo. Onke amehlo agxu- nyekwe kuye; kute zole ngakumbi nangakumbi. Umnumza- na omkulu ufike awangawangazise ngengalo pezu kwale ngqu- ngutela iqukeneyo; alipose iliso lake emadlelweni, lifike liba- njezelwe yimihlambi ekuwo; alincotule apo alipose emasimini apo kuyeketisa izikwebu zamazimba, pezu kwezihlambo, pezu komlambo ogosogoso; ezi zinto zidibene zifike zimvuselele- Livakele izwi leciko elikulu linika ama-Ngqika icebo, kanti kokokugqibela. Zwi ngalinye lipuma entliziy weni; kumpo- mpoza ubuciko obungummangaliso: abantu bamelwe ukuba bapulapule xa atetayo. Ubabuyise ngezitende embalini yabo, ubakumbuze nge mfazwe zanga pambili, ubaxelela ngokoyiswa kwabo ngu Mlungu, ngelizwe labo abalipangwayo, ngamahlati namanzi alo, ngo Matole, ne Tyume, i-Xesi ne Qonce, imila- mbo leyo eke yalunga kwilizwe labo. Ufike ayolule ingalo pezu kolundi, ababikele abantu ukuba neli lizwe lingabuye lihlutwe bakukov’ ukoyiswa. Ubabikele ngemfanelo zabo ku Rulumente, nobudenge bokulwa naye ; nobulumko bokuba ngo- ndilele. Ete guququ wakangela enkosini yake umbongoze u- Sandile ngezwi elingcangcazelayo ukuba amnikele u-Makina­na ; azigxote izigitshimi zika Rili, ayicase imfazwe.

U-Mr. Brownlee uti wati—“Kumaxesha angapambili icebo lam anilamkelanga, nangena ezinkatazweni ngenx’enoko. Bendikuxasa oko; sixwaleke ngokwaneleyo; ndinga ungaqo- ndisisa kakuhle ngoku ukuba uke wabuye wazibeka esicengeni andikubuye ndikuncede, ndiya kuba ngum Rulumente.”

Yaziwa kakuhle inxalenye; kunqweneleka ngani na ukuba ibuye ibaliswe lembali; yeyenxwaleko noloyiso. Ekupeleni n-Sandile woyiswa zimpembelelo ezikohlakeleyo, nezinyeliso, nokucukucezwa ngabalandeli bake,' Waweyelisela ama-Ngqika emfazweni, wabe ngokwenjenjalo ewabubisa. Laba lifutshane ixesha lokuxatisa kwawo, kwati ngomzuzwana ongepi wabonwa u-Sandile ebalekela kwa Hobo ndawonye nempi yake, besiya kwantsiza.

*(Logqitywa kwesizayo.)*

IZIFUNDO ZE SABATA.

[J. J. A.]

Zokumbula izihlobo ukuba salugqibela usapo luka Sira- yeli enkat' enkangala kwanti zitshile, apo lwabetwa linxano lwatshoba, lwanxamela ukubuyela kwase mputneui, kuba lusiti apa luyatshabalala nosatshana lwalo linxano. Lubo- melene no Moses isicaka sosom-Bawo ode wabuzisa ukuba alutinina, alunike nina. Baswela kauye ukurntemba u-Tixo, ukuba angalwenzela uluto kulo ntlango—kanti ugula Tixo ubawezileyo kulwandle olubotnvu.

Walatiswe isibandiba sentaba entle kunene, ende, ene-

nqayi, ngu Tixo. Wamnika umteto wokuba ayityumbe ngalo ntonga yobugqi yagqwcsa yabimba eza kwa Faro- Ufike kulentaba enamadoda abalulekileyo akowabo, ukuza kubona nokunq'ina esisimanga. Ukuti etyeni, eliweni, na- kona pezulu kungekona nasesinqeni salentaba, ati umanga- liso! Ulite sinalala, hele, eliliwa watsho kwampompoza, kwatyuma ayole kunene angcwengileyo amanzi, atsbo aqu- kuqela, ela angumlambo basela nayo yonke imfuyo yabo bnnela; babonakala ngoku bebahle, bencuma sekuyinto einnandi. Eli Liwa ati umbali kwincwadi yama Korinte okuqala nosahluko seshumi nesiqondu sesine ati—“ Elo- Liwa yayi ngu Kristu, abasela bonke, banele bonke.” Elo Liwa nanamhla liseko lisahleli—no Kristu useko. Nguye izolo nanamhla kuse kuwo amapakade. Labetwa kwapu- ma amanzi. Wabetwa kwapuma amanzi negazi. Badlula bafa abo bantu basela kumanzi elo liwa, kodwa lona liseko, lisemi. No Kristu uli Liwa elidala, basela badlula abani- nzi, namhla kusasele tina, nati sodlula.

Bate bengekemki kwelo lase Refidim, bawelwa ngama Amaleki—ate kwangoko u-Moses wabalungisa o .Joshua nabanye, nokubayalela uhlobo amaba qube ngalo. Ubo- nakele yena ebamba kwangedekedeke esiya kuhlala kula- ntaba, ehamba no Aaron no Hure.

Ibonakele idibana ngexesha elimisiweyo. Ute kona u- Moses akuyipakamisa lentonga yobugqi yakowabo, yeka! Wanga uyawasunduza ama-Amaleki. Kute ekuhambeni kwemini, kaloku wadinwa ukuyipakamisa lentonga, abo- nakala esoyiswa ama Sirayeli. Yinile kaloku ? Kukutioi na oku ? Baqonde kwalapo o-Aaron no Hure, ukuba siso- yiswa nje nantsi into, nantsi indoqo nenqobo apa. Base- begitshima bepakamisa ingalo zake, bezifukulela pezulu. Yeka ! ukumka kwama Amaleki anga kutiwe huku ; asa- ntsuliswa, atyalwa, agxwagxushwa ancama imixelo—ashiya izigede ngasemva. Bambulela bambonga Umenzeleleli ote wanika umyolelo ku Moses, ukuba ibalwe lento yana- mhla, ukuze ifundelwe usapo, lwaziswe. Lite lakuxola. wenza isibingelelo wanikela amadini, ukukupa umpunga wa-Komkulu.

Kuvakele atnadumdutn okuba mayishenxele pambili impi ibekise e-Sinai—kulontaba angekayilibali u-Sirayeli nana- mhla,—Intaba yobugqi, intaba esisinkamamamunge, inta- ba, wetu, eyanga ngati iyatsha. Kwatsho kwanyikima nalo upantsi kwabo umhlaba. Botuk’izanya, bafakana imilomo abantu besiti kupina apa.

Ufike apa u-Moses namhla selenabancedisi—kuba kaloku kute akufika uyise womkake u-Jetro, wampa icebo lokuba mangazifinci kukuhatuza yedwa ; onke amatyalana amanci- nane omzi akangelwe, agwetywe ngabantu abamisileyo. Hayi walibulela elocebo—bahlukana omnye waya emzini wake, akubashiya abantwana abazisileyo. Nabo ke bengu nqwatya pantsi kwalontaba isintsompoti—ayaziyo yena u- Moses—kuba usalikumbula usalibonanela tyolo wati mhla- mnene weza kulo, wabona ngalomini isimanga, ukuti ityolo livute kanti noko alitshi; apo weva izwi woyika, abetaua amadolo.

(Zisaq’utywa)

NGEMIBULISO.

Imibuliso endinga mna ingazuka pakati kwezizwe ezi- ntsundu yenjengale—Ezinkosini kutiwe, “ A ! bani Sa- kubona nkosi! ” Kutiwe kwabamnyama, oko kukuti elu- ntwini—“ Bota! Ndakubona bani! ” Kukwako nombuliso endingasayi kuwenzela zwi litsolileyo. endikolisa ukuwuva pesheya kwe Nciba, nangu usiti, “ Bayete, Bayede ! Lombuliso ukapukapu kunene, ufanel’ ukwenziwa kwimi- piselwa, kungekuzo kauye-kanye inkouyana zamacanti. Kuko izwi lama Xosa eliti “Walete!” xana umfo ahlaba inqina: esitsho nje ke uti wakupe amakaba.

Kuko imibuliswana ebuvuvu, yona ke ndinga umzi unga- yibulala ife ukuba inokufa nangani iseliqelekile eyile— lloyinani! Royindara! Molweni! Ezontshembenxa zemi- buliso zemifukelwa yamazwi, ngoku malibe lifikile ixesha lokuba zisingilwe, okanye zambulelwe abo bangati batande ukusala nazo.

W. K. Ntsikana.

INCWADI ZABA BALELI.

OBUBILEYO WAYA EKAYA.

Nkosi yam Mhleli we sigidimi *Sama-Xosa:—*Ndincede undifakele

lamazwana atnbalwa kwelo pepa lamanene akowetu lendaba. Tina e-Burnshill apa Bisezinyembezini ngokumkelwa kwetu sisihlobo setu

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